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THE

INSTRUCTIVE and ENTERTAINING

FABLES

OF

PILPAY,

AN

Ancient *Indian* PHILOSOPHER.

Containing a Number of excellent

RULES

For the CONDUCT of Perſons of all Ages, and in all Stations: Under ſeveral Heads.

THE SIXTH EDITION,

Corrected, improved, and enlarged; and adorned with near ſeventy CUTS neatly engraved.

Fable is not only the ſureſt Way of giving Council, but that which pleaſes the moſt univerſally. ADDISON.

After the ſacred Writings, there is no Work for which the World in general has paid ſo great an Eſteem as the Fables of Pilpay. *——They have been tranſlated into almoſt all the known Languages.* Dict. de MORERI.

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PREFACE.

IT may not be improper to inform the reader, that the fables contained in this treatiſe, though but little known in our part of the world, are in many of the eaſtern nations, at this time, univerſally read, and eſteemed an ineſtimable treaſure of knowledge and inſtruction; and, that the author is ſo highly admired there, that Pilpay (for ſo he was called) is, with them, a name as much honoured as that of Æſop in many other nations.

This Pilpay was an Indian philoſopher, a man of high rank in that nation, and of great renown for his wiſdom throughout all the eaſt; he was of that ſect which the natives of thoſe places call Bramins, a name, like that

of the Magi or Druids of ſome other nations, expreſſing, that thoſe who are honoured with it are perſons of extraordinary learning and wiſdom.

This renowned philoſopher compoſed this little work while he governed a part of Indoſtan, under the ſovereignty of the moſt potent monarch Dabſchelim. Pilpay has diſplayed all his wiſdom in this little piece; and, according to the cuſtom of the eaſtern people, who never teach but in parables, he here lays before all kings and princes the beſt and wiſeſt methods of governing their ſubjects, couched under the diſguiſe of hiſtories of things which happened among birds and beaſts, as well as thoſe of his own ſpecies.

Dabſchelim for a long time kept this work as a great ſecret, and left it as a moſt ſacred treaſure to his ſucceſſors, among whom it remained, unknown to all the world beſide, till the reign of Nouſchirvan king of Perſia.

This prince, who was a man of great wiſdom and curioſity, having heard much talk of the book, ſent his prin-

principal phyſician, a man in whoſe fidelity and addreſs he could confide, to the Indies, on purpoſe to procure a copy of it. The phyſician diſcharged himſelf of his truſt, to the great ſatisfaction of his maſter, brought him the book into Perſia, and, being a perſon who perfectly underſtood the Indian language, tranſlated the fables into the ancient Perſian tongue; and this was the firſt public edition of this moſt excellent work.

Many ages after this, the Arabians, after they had conquered the fineſt provinces of the eaſt, and begun to poliſh the rudeneſs of their manners with the ornaments of learning, not only endeavoured to render their language copious and delightful, but invited into their country the moſt wiſe and learned perſons of all the nations of the world; to whom they gave great rewards for tranſlating the moſt remarkable books of every country. And, at this time, Aboul Haſſan Abdalla Almanſor tranſlated theſe

fables, out of the Perſian into Arabic, by order of Abou-Giafar Almanſor, the Abaſſid.

This tranſlation was ſoon after attended by another into the Perſian, by command of Naſreh Ben Ahmad. And, after all theſe, Naſralleh, Ben Mahoumed, Ben Abdelhamed, tranſlated them alſo into the ſame language. This laſt tranſlation is greatly ſuperior to all the others, and is the very edition now uſed throughout a great part of the eaſt, and from this (a copy of which was ſome years ago brought over by a gentleman who had travelled over thoſe conntries) the tranſlation, we preſent the reader with, was originally made. Thoſe who are not ignorant of the various tranſlations of Ariſtotle, Euclid, and Ptolomy, into Greek, Syriac, Arabic, and other languages, will not be ſurprized at the ſeveral tranſlations of this book: it is a thing which frequently happens to good and uſeful books; and they will eſteem this the more for it, ſince frequent tranſlations

ons are the moſt certain evedences of the excellency of a work. Nor ſhould we omit to mention in, this place, that the learned Bezourg Ommid, in his anſwers to Choſrou upon the moſt intricate doubts and puzzling queſtions, while he makes uſe of theſe fables, gives a laſting proof of their value and general utility.

There is no need of going far to prove the great uſe of this way of conveying inſtruction by fables. What muſt give an everlaſting, and alone, ſufficient, ſanction and honour to it is, that it was the practice obſerved by the SAVIOUR of the world among thoſe to whom he ſpoke: to whom, as the goſpel tells us, he explained himſelf particularly in parables. And, if we have occaſion to ſeek farther back than that, the fable or parable in the ſacred ſcriptures in the Old Teſtament, of the trees chooſing themſelves a king, as it is recited in the Second Book of KINGS, is a ſufficient teſtimony of the honour done to this allegorical way of writing. And ſince that time the Jews have ſo

continued this manner of expreſſing their ſenſe, and unfolding their doctrines, that the eſteem, they had it in, cannot be concealed from thoſe who have peruſed their writings. In the Talmud, Bereſchit, Rabba, Zohar, &c. they make the waters, mountains, trees, and letters, themſelves to ſpeak.

The reſt of the orientals have in this alſo followed the example of the Hebrews; the Indians had our author; and the parables of Sandhaber are ſtill extant in the Hebrew. The Egyptians and Nubians have their Lochman, the moſt ancient of all the reſt, ſince Mirkhond in his firſt volume makes him cotemporary with David. And the Arabians alſo have a large book of fables, which is in great reputation among them; and the author of which is highly applauded by their falſe prophet.

The eſteem for this manner of writing became afterwards ſo great in the world, that the Greeks became imitators of the Eaſtern nations in it. And this cannot be doubted by any, ſince the Greeks themſelves acknowledge that they

they derived this ſort of learning from Æſop, who was an oriental. Among the modern writers, the excellent Mr. Addiſon obſerves, 'That fables were 'the firſt pieces of wit that made 'their appearance in the world, and 'have been ſtill highly valued, not on-'ly in times of the greateſt ſimpli-'city, but among the moſt polite ages 'of mankind.' And in other places, 'That allegories, when well choſen, 'are like ſo many tracks of light in a 'diſcourſe that make every thing about 'them clear and beautiful.' And even ſpeaks with honour of that kind of writing, wherein the poet quite loſes ſight of nature, and entertains his readers imagination with characters and actions of ſuch perſons as have no exiſtence but what the author beſtows upon them. Let this juſtify our excellent author in his fable of the angel, ruler of the ſea, and whatever other are his bolder paſſages.

That fable in general has been the moſt ancient of all ways of inſtructing is unqueſtionable; and it has al-

ways been ſo well received, that, to condemn it, is declaring againſt the common ſenſe of mankind. Young people, as another very excellent author obſerves, are exceeding fond of fables; and it is good to take advantage of that fondneſs for honeſt purpoſes.

And the fables of this author have this particular advantage, that through the whole book one is made the introduction to another, in ſuch manner, that it is not eaſy, when once entered on reading it, to leave off before the end of a chapter.

This has been by ſome objected to as a fault in the work; but I cannot help thinking that it is one of its greateſt beauties. This manner of making one ſtory introduce another has ever been admired as one of the greateſt beauties of Ovid's Metamorphoſis, and is plainly here of greater uſe, as in the works of this kind, of other authors, when a perſon has read one fable, which is a detached piece and has no dependence on the reſt; he has done, and his mind is ſatisfied; whereas, here, when a young

young perſon has read one fable, the author has ſo contrived it, that his curioſity is excited to go through another, and ſo on to the end of that chapter; in which alſo, by the excellent contrivance of the author, the ſame ſet of morals are inculcated in a variety of beautiful relations.

But we ſhall now leave the reader to make his own reflections, obſerving only this in general, that one of the reaſons which obliged the eaſtern people to make uſe of fables in their inſtructions and admonitions was, that, the eaſtern monarchies being for the moſt part abſolute, their ſubjects were always reſtrained from freedom of ſpeech. The reſult of which was, that, being an ingenious people, they found out this way, whereby they might be able, without expoſing their lives to imminent danger, to inform and adviſe their princes of what moſt nearly concerned the welfare both of themſelves and their ſubjects, and inſtruct them, without giving offence, in the paths of virtue, honour, and true glory.

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THE

FABLES

OF

PILPAY.

INTRODUCTION.

TOWARDS the eaſtern confines of China there once reigned a monarch, whoſe renown, as well for arms as wiſdom and virtue, ſpread far and near, through all the countries of the eaſt, and made him the admiration of all that part of the world. The greateſt princes of the eaſt were ſubject to his dominion, and admirers of his virtues. He was attended like Cohadan, and lodged like Poaſhti*; potent as Alexander, and armed like Darius. His council was compoſed of perſons of inte-

* Cohadan and Poaſhti were two eaſtern princes; famous for their conqueſts and magnificence through all that part of the world.

grity and learning; his riches were immenſe, his arms numerous, and himſelf both valiant and juſt. Rebels felt his anger, and his ſoldiers imitated his valour; his juſtice humbled the pride of tyrants, while his goodneſs ſuccoured the miſerable. In a word, under the empire of Humayon-Fal, (for ſo this virtuous prince was called,) the people were happy, becauſe every where, throughout his vaſt dominions, the moſt ſtrict ſearch was made after the wicked, and care was taken to puniſh them as enemies to the public tranquillity.

Juſtice ought to be the rule of every prince's actions, who deſires his kingdom and his throne ſhould be eſtabliſhed like the reſidence of the Supreme; and whatever monarch omits to adminiſter puniſhments to vice, and rewards to virtue, let him be aſſured his dominions will not be long ſecure from ruin.

Good kings generally make good ſervants; and ſo it happened to this excellent monarch; for, he had a vizir, or prime miniſter, who loved the people like a real father; he was merciful and compaſſionate; and his counſels, like tapers, gave light into the moſt hidden ſecrets. His name was Gnogeſtehrai, that is to ſay, ſucceſsful counſel, and very properly was he ſo called, ſince by his underſtanding he had rendered the king-

dom

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dom happy. The king never undertook any enterprize without firſt conſulting him. He did every thing by his advice; for, he found that without it nothing proſpered.

It happened that once, as the monarch attended by this vizir had been hunting, after the pleaſure and ſport of their exerciſe were over, the king was for returning to his palace: but the heat of the ſun was ſo violently ſcorching, that he told the vizir, he was not able to endure it: to which the vizir anſwered, that, if it were his majeſty's pleaſure, he might go to the foot of a certain neighbouring mountain where he would be ſure of cool ſhade and the refreſhing breezes of the wind; and there they might pleaſantly ſpend the heat of the day. The king followed his advice, and in a little time they got to the place, where the coolneſs, cauſed by the ſhade of ſeveral trees that nature ſeemed to have taken delight to plant by the ſide of a number of winding brooks and fountains, made them forget the heat which they had endured upon the open road. The king, finding the covert very delightful, ſat down upon the graſs, and, falling into a contemplation of the works of the great Creator of all things, admired the inimitable painting of the flowers, and other productions of nature, that offered themſelves to his ſight.

As he was, with this moſt laudable view, looking about him, he ſpied at ſome little diſtance the trunk of a tree, which the rottenneſs of the wood declared to be decayed, and very old, in which there was a ſwarm of bees that were making honey: upon this, having never ſeen an object of this kind before, he could not avoid aſking the vizir, what thoſe little creatures were? Moſt ſovereign monarch, replied that miniſter, thoſe little creatures are very beneficial, and of a thouſand uſes in ſociety; and are in the higheſt degree remarkable for the order of their government. They have a king among them, who is bigger than the reſt, and whom they all obey; he reſides in a little ſquare apartment, and has his vizirs, his porters, his ſerjeants, and his guards; the induſtry of theſe, and all his other officers and people in general, is ſuch, that they frame every one for themſelves a little ſix-cornered chamber of wax, the angles of which differ not at all in ſhape or dimenſions, but are ſo exactly made to anſwer one another, that the moſt expert geometrician could not range them with more regularity. Theſe little chambers finiſhed, the vizir takes of them an oath of fidelity that they are never to defile themſelves: according to which promiſe, they never light but upon the branches of roſe-buſhes or odoriferous

odoriferous flowers, ſo that their food which is aërial, and of the quinteſſence of flowers, is digeſted in a little time, and changed into a ſubſtance of a ſweet and pleaſing taſte. When they return home, the porters ſmell to them, and if they have no ill ſcent about them they are permitted to enter; but if they have any ungrateful ſmell they kill them: or if they negligently ſuffer any one that has an ill ſcent to enter, and the king happens to ſmell it, he ſends for the porters and puts them and the offender to death at the ſame time. If any ſtrange fly endeavours to enter this community, the porters oppoſe him, and if he ſeeks to come in by violence he is put to death. Hiſtorians alſo report to us, great emperor! that Poaſhti learned to build his palace, to have vizirs, porters, guards, and officers, from theſe little creatures.

When the king had heard the vizir thus diſcourſe, he went near the tree, ſtood ſtill to behold the little animals at work, and, after he had well conſidered them, declared aloud his admiration to ſee a ſociety of inſects ſo well governed. His vizir, beholding him wrapt up in aſtoniſhment, addreſſed himſelf to him in this manner: Sir, ſaid he, all this good order depends only upon the good counſel and prudent conduct of wiſe and able miniſters, well affect-

ed to their prince and lovers of the public peace; these are the persons that always preserve an empire in a flourishing condition; and, whenever these things are mentioned, we ought to remember the strongest instance of this maxim ever known, which was in the conduct of the great Dabschelim, who wholly intrusted the government of his kingdoms to the good counsels of that miracle of wisdom, the bramin Pilpay; insomuch that, by the guidance of that minister, he reigned in peace, and the greatest prosperity and earthly happiness, while he lived, and, dying, left to his posterity a name, for ever to be remembered with esteem and honour.

When the king heard him pronounce the names of Dabschelim and Pilpay, he felt in himself the motions of a more than ordinary joy. I have, said he to the vizir, for a long time most earnestly desired to hear the story of that bramin's government, but never yet could meet with an opportunity to satisfy myself, nor ever imagined that you knew their history. I am now more happy than I could expect, and desire you will immediately relate to me the story, that my kingdom may be established in happiness by the maxims of that venerable philosopher. On this command of the monarch the vizir thus entered on the history.

CHAP.

CHAP. I.

FORTUNE *favours the* BOLD.

The ſtory of DABSCHELIM *and* PILPAY.

ON the banks of the Indus, towards the ſea-coaſt, and over a vaſt extent of country thereabouts, there reigned a prince, whoſe miniſters (perſons of juſtice, wiſdom, and underſtanding) by their counſels rendered the ſubjects happy, and always ſucceſsfully brought to paſs the juſt deſigns of the ſovereign. This excellent prince was an enemy of oppreſſion; nor could the wicked ever gain their ends in his dominions. He was called Dabſchelim; (a name moſt proper for ſuch a prince, as ſignifying, in their language, a *great king*). His puiſſance was ſuch, that he undertook none but extraordinary enterprizes, and thoſe always juſt, and on honeſt and honourable grounds; to relieve the diſtreſſed or puniſh the proud oppreſſor were the only occaſions of his entering on war. His army was compoſed of ten thouſand elephants; valiant and

experienced ſoldiers he had about him in great numbers, and his treaſures were kept full to ſupport them. This rendered him formidable to his enemies, and procured the repoſe of his people, of whom he took a particular care; hearing their complaints and differences, compoſing their quarrels, and making himſelf the arbitrator of their diſputes, without any reſpect to his greatneſs or ſuperior rank. He never forſook the intereſts of his people, but referred their affairs, when of too long and intricate a nature to come under his own cognizance, to the debates and deciſions of men of juſtice and equity. When he had taken this good order for the government of his dominions, he lived in tranquillity, and ſpent his days with happineſs and content. It happened that this wiſe and glorious monarch, one day, when he had been for a long time entertained with divers diſcourſes upon the ſeveral ſciences, and the uſe they and the principles of equity and honour muſt be of in the well governing a people, laid himſelf down upon his bed to give ſome relaxation to his mind; which he had no ſooner done, but he ſaw in a dream a figure full of light and majeſty, which approaching toward him with a look of benevolence, and the higheſt favour, ſpoke in the following manner: *You have done this day as a good prince ought to do, and you ſhall be rewarded for it. To-morrow, by break of day, get on horſeback, and ride toward the eaſt, where you ſhall find an ineſtimable treaſure, by the means of which you ſhall, as you deſerve, exceed in glory and honour all other men.* Immediately the figure diſappeared, and Dabſchelim, awaking with a heart full of joy and gratitude, mounted one of his beſt horſes, and

rode

rode directly eaſtward. He paſſed in his way through ſeveral inhabited places, but at length arrived in a deſart, where viewing the country, and caſting his eyes on every ſide, to diſcover his expected happineſs, he perceived, at a little diſtance before him, a mountain that reached above the clouds, at the foot of which he ſpied a cave, obſcure, dark, and black, within, as the hearts of wicked men. Without it he ſaw ſitting a man, whoſe aſpect ſufficiently ſhewed the auſterity of his life. The king had a great deſire to ride up to him, when the old man underſtanding his intention, came forward, and, breaking ſilence, addreſſed himſelf to the monarch in theſe words: Sir, ſaid he, though my ſmall cottage be nothing like to your magnificent palace, yet it is an ancient cuſtom for kings, out of their goodneſs, to come and viſit the poor. The looks of great men, caſt down upon the mean, augment their own grandeur. I joy to ſee the greateſt and the wiſeſt monarch in the eaſt not forget this ancient cuſtom. And, O ſupreme and magnificent prince, let it not raiſe a bluſh in thee to caſt thy royal looks on my low eſtate, when thou remembereſt that Solomon, in the midſt of all his glory and magnificence, vouchſafed to caſt his eyes upon the little ants.

Dabſchelim was pleaſed with the old man's civility, and alighted from his horſe to diſcourſe with him. After he had talked to him of divers things, as he was going to take his leave, the venerable ſage ſurprized him with the following words: Sir, ſaid he, it is not for a poor man, as I am, to offer any refreſhment to ſo great a prince as you; but, permit me to tell you that I have a

preſent, if your majeſty pleaſes to accept it, which has deſcended to me from father to ſon, and which is appointed for you; it is a treaſure which I have here by me, though I know not myſelf exactly the place where it now lies; but, if your majeſty thinks it worth your acceptance, command your ſervants to ſeek for it. Dabſchelim, hearing theſe words, recounted his dream to the good old man, who rejoiced extremely to find that his intentions in beſtowing his treaſure were conformable to the will of the ſupreme Power by whom he was intruſted with it.

The king now commanded his ſervants to ſearch for the treaſure round about the cave, and in a little time they diſcovered it, and brought before the king a vaſt number of cheſts and coffers, full of gold, ſilver, and jewels. Among the reſt, there was one cheſt of a ſmaller ſize than the others, which was bound about with ſeveral bars of iron, and faſtened with a multitude of padlocks, the keys of which were not to be found, notwithſtanding all the care and diligence that was uſed to ſeek them. This highly increaſed the monarch's curioſity. There muſt be ſomething, ſaid he, in this little caſket, much more precious than jewels, ſince it is ſo ſtrongly and carefully barred and locked. A ſmith was now procured; and, the caſket being broke open, there was found within it another ſmall trunk of gold, ſet all over with precious ſtones, and within that yet another leſs box; this the king ordered to be delivered into his own hands. When this little box was opened, he found therein a piece of white ſatin, upon which were written ſome lines in the Syriac language. Dabſchelim was aſtoniſh-

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ed at the accident, and in great perplexity to know what the words might ſignify. Some ſaid it was the will of the owner of the treaſure; and others, that it was a taliſman, or ſome charm, for the preſervation of it. After every one had delivered his opinion, it was the king's pleaſure that enquiry ſhould be made for ſome perſon who was able to interpret the meaning of the lines; and, after long ſearch, a perſon was found who perfectly underſtood all the oriental languages, who, when he had looked over it, ſaid to the king, Sir, this writing is, to a prince, indeed an ineſtimable treaſure; it contains the rules, admonitions, and inſtructions, of a great king, for the well governing a people; and how nearly it particularly concerns yourſelf, O king! permit me to ſhew, by reading to you what it contains. The king bidding him read aloud, he then began as follows.

The writing of the great King Houſchenk, *left with his treaſures.*

I King Houſchenk, have diſpoſed of this treaſure, for the uſe of the great king Dabſchelim, underſtanding, by a viſionary revelation, him to be the perſon for whom it was deſigned; and, among the precious ſtones, I have concealed this my laſt will and teſtament, by way of inſtruction to him, to let him know that it is not for men of reaſon and underſtanding to be dazzled with the luſtre of glittering treaſures. Riches are but borrowed conveniences, and are to be repaid to our ſucceſſors. The pleaſures of this world are charming, but they are not eternal. This teſtament is a

thing of much more real uſe than all theſe treaſures: it is an abridgement of the good rules proper to regulate the conduct of kings; and he muſt be a wiſe prince who regulates his conduct by theſe inſtructions, which are in number fourteen.

I. *That he never diſcard his domeſtic ſervants at the ſolicitation of other perſons.* For, he, that is near the perſon of a king, will never want ſome who will be envious and jealous of his happineſs; and when they ſee that the king has any affection for him, will not ceaſe, by a thouſand calumnies, if it can be done, to render him odious to his maſter.

II. *That he never ſuffer in his preſence flatterers nor railers*; for, theſe people are always ſeeking occaſions of diſturbance. It is better to exterminate ſuch people from the earth than to let them be a trouble to human ſociety.

III. *That he always preſerve his miniſters and grandees, if it be poſſible, in a right underſtanding with one another*; to the end that they may unanimouſly labour for the good and welfare of the ſtate.

IV. *That he never truſt to the ſubmiſſions of his enemies.* The more affections they teſtify, and the louder proteſtations they make of their ſervices, the more artifices and villanies are to be miſtruſted in them. *There is no relying upon the friendſhip of an enemy*; he is to be ſhunned, when he approaches with the countenance of a friend, as the ſyren who puts on charms but with an intent to deſtroy.

V. *When a man has once acquired what he has diligently ſought after, let him preſerve it carefully; for, we have not every day the ſame opportunity to gain*

gain what we deſire. And, when we have not preſerved what we have once acquired, we have nothing left us but the vexation of having loſt it. *We cannot fetch the arrow back which we have once let fly, though we ſhould eat our fingers for madneſs.*

VI. *That we never ought to be too haſty in buſineſs*; but, on the other ſide, before we put any enterprize in execution, it behoveth us to weigh and examine what we are going to do. Things done in haſte, and with a precipitate raſhneſs, come frequently to a miſchievous concluſion. He repents in vain who cannot recal what he has done amiſs.

VII. *That a man never deſpiſe good counſel, and prudence.* If there be a neceſſity for him to make peace with his enemies, in order to deliver himſelf out of their hands, let him do it without delay.

VIII. *To avoid the company of diſſemblers, and never to hearken to their ſmooth ſpeeches*; for, as in their boſoms they carry nothing but the plants of enmity, they can never bring forth the fruits of friendſhip.

IX. *To be merciful.* Never let a monarch inflict a puniſhment on his ſubjects or ſervants for faults committed through infirmity: for, a merciful prince upon earth is an angel in heaven. We ought to conſider the weakneſs of men, and, in charity and goodneſs, to conceal their defects. Subjects have always committed faults, and kings have always pardoned them, when they have only committed the faults which the common frailties of human nature have betrayed them into.

X. *Not to procure the harm or injury of any perſon.* On the other hand, we ought to do our neighbour all the good we can. *If you do good, good will be done to you; but, if you do evil, the ſame will be meaſured back to you again.*

XI. *That a king ſeek not after any thing that may be below his dignity, or a ſubject what is contrary to his genius or nature.* There are many perſons who let alone their own affairs to intrude themſelves into other people's buſineſs, and at laſt do nothing at all. The crow would needs learn to fly like the partridge; it was a way of flying which he could never attain, and, in attempting to learn it, he forgot his own.

XII. *To be of a mild and affable temper.* Mildneſs, in ſociety, is like ſalt in our food: as ſalt ſeaſons and gives a reliſh to all meat, the other gives content to every body. The ſword of ſteel is not ſo ſharp as the ſword of mildneſs; it vanquiſhes even invincible armies.

XIII. *For a king to ſeek out faithful miniſters, and never to admit, into his ſervice or councils, knaves and deceivers.* By wiſe and honeſt miniſters the kingdom will be kept ſafe, and the king's ſecrets will never be revealed.

XIV. *Never to be diſturbed at the accidents of the world.* A man of reſolution and true courage ſuffers all adverſities with a ſettled fortitude, and relies upon the providence of heaven, while a fool minds nothing but his paſtime and his pleaſure.

There are ſeveral fables of excellent inſtructions founded on every one of theſe heads, which

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if the king will hear, he muſt go to the mountain Serandib*, which was the manſion of our fathers, and there all the hiſtories compoſed to illuſtrate and explain theſe admonitions will be related to him, and every queſtion that can come into his heart to aſk, concerning the making his people happy, will be anſwered as from an oracle of heaven.

When the learned man had done reading, Dabſchelim caught him in his arms and eagerly embraced him; and having received back again the piece of ſatin, which he took with the moſt profound reſpect, he tied it about his arm, ſaying at the ſame time, I was promiſed indeed a worldly treaſure, but beſide I have found a treaſure of ſecrets. Heaven has favoured me with plenty of its bleſſings, for which my grateful ſoul now offers its moſt humble adorations and praiſes. Having ſaid this, he ordered the gold and ſilver to be diſtributed to the poor, and returned to his palace, where all that night he did nothing but ruminate upon the journey which he was to make to Serandib.

The next morning, by ſun-riſe, Dabſchelim ſent for two of his principal miniſters, in whom he had a great confidence: to theſe he diſcovered his dream, and what had afterwards befallen him, and told them he had a moſt earneſt inclination to make a journey to Serandib. I have for a long time, ſaid he, taken this courſe, to adviſe with my council before I undertook any of my enter-

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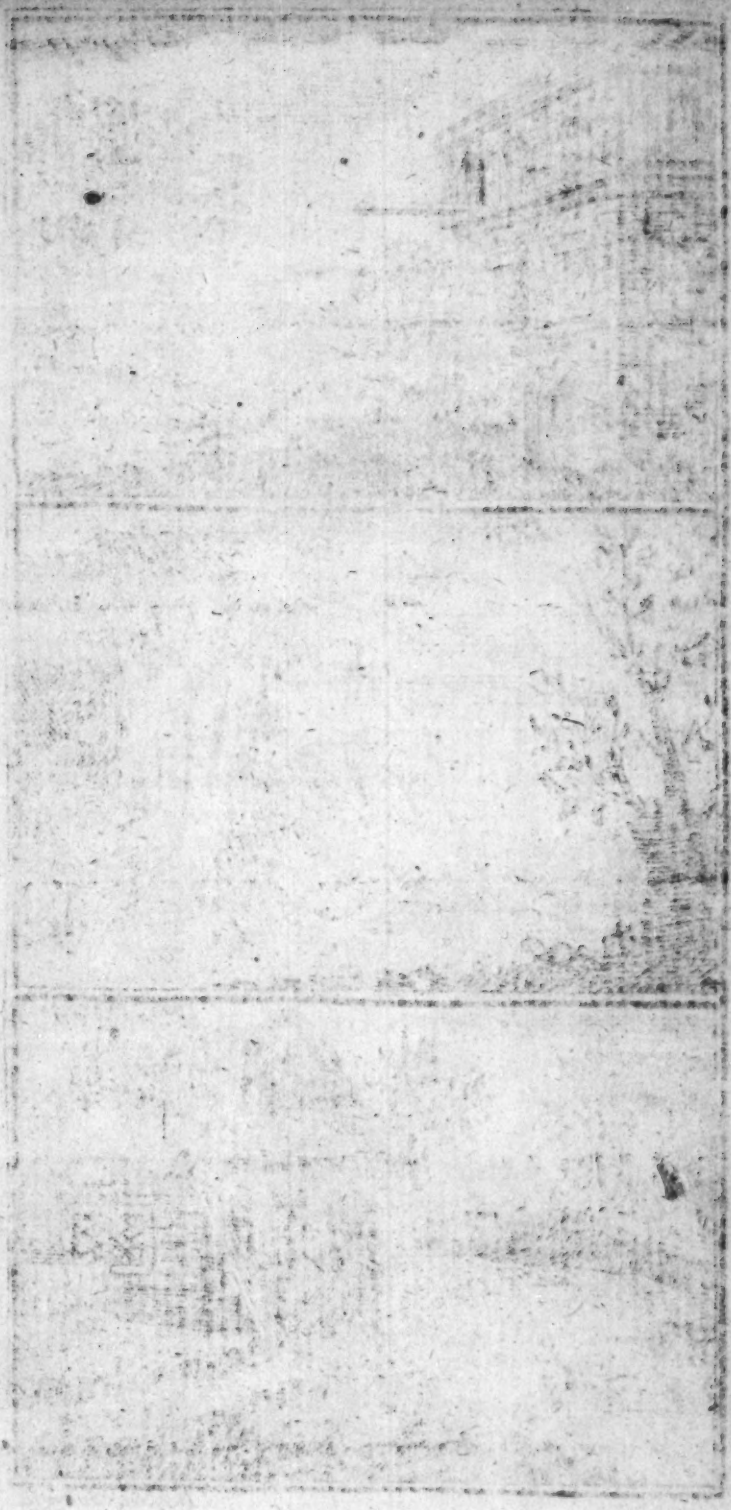
* A vaſt mountain, famous for the reſidence of many of the learned men of the eaſt.

prizes,

prizes, and in this alſo I am willing to refer myſelf to your judgements. And now I have told you my intentions, and the reaſon of them, I conjure you by your honours, and the eſteem I have for you, to tell me what you think, as a prince who knows his duty to be the care of his ſubjects, I ought to do on this occaſion. The two miniſters deſired the remainder of the day and the night following to conſider the whole matter, that they might not without due deliberation give their anſwer in a thing of ſo high concernment. Dabſchelim granted their requeſt, and the next day they came to wait upon the king; and, every one being ſeated in their places, ſo ſoon as the monarch made them the ſign to ſpeak, the grand vizir fell upon his knees and thus began.

Sir, in my opinion this journey is like to be more painful than profitable. Your majeſty is to conſider, that the perſon, who undertakes long journeys, renounces at the ſame time his repoſe; add to this, your majeſty is not ignorant of the dangers and hazards to which the roads are ſubject. It is not for a perſon of diſcretion to change his quiet and eaſe for labour and diſturbance. Permit me on this occaſion to call to your majeſty's remembrance the fable of the pidgeon that would needs be a traveller, and the dangers which he met with.

FABLE



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FABLE I.

The TRAVELLING PIDGEON.

THERE were once, in a certain part of your majeſty's dominions, two pidgeons, a male and a female, which had been hatched from the ſame brood of eggs, and bred up together afterwards in the ſame neſt, under the roof of an old building, in which they lived together, in mutual content and perfect happineſs, ſafely ſheltered from all the injuries of the weather, and contented with a little water and a few tares. *It is a treaſure to live in a deſart when we enjoy the happineſs of a friend; and there is no loſs in quitting, for the ſake of ſuch an one, all other company in the world.* But it ſeems too often the peculiar buſineſs of deſtiny to ſeparate friends. Of theſe pidgeons the one was called the Beloved, the other the Lover. One day the Lover, having an eager deſire to travel, imparted his deſign to his companion. Muſt we always, ſaid he, live confined to a hole? no! be it with you as you pleaſe, but for my part I am reſolved to take a tour about the world: travellers every day meet with new things, and acquire experience; and all the great and learned among our anceſtors have told us, that travelling is the only means to acquire knowledge. *If the ſword be never unſheathed, it can never ſhew the valour of the perſon that wears it; and if the pen takes not its run through the extent of a page, it can never ſhew the eloquence of the author that uſes it.* The heavens,

heavens, by reaſon of their perpetual motion, exceed in glory and delight the regions beneath them; and the dull brute earth is the ſolid place for all creatures to tread upon, only becauſe it it is immoveable: if a tree could remove itſelf from one place to another, it would neither be afraid of the ſaw or the wedge, nor expoſed to the ill-uſage of the wood-mongers.

All this is true, ſaid the Beloved; but, my dear companion, you know not, nor have you ever yet undergone, the fatigues of travel, nor do you underſtand what it is to live in foreign countries; and, believe me, travelling is a tree, the chief-eſt fruit of which is labour and diſquiet. If the fatigues of travelling are very great, anſwered the Lover, they are abundantly rewarded with the pleaſure of ſeeing a thouſand rarities; and, when people are once grown accuſtomed to labour, they look upon it to be no hardſhip.

Travelling, replied the Beloved, my dear companion, is never delightful but when we travel in company of our friends; for, when we are are at a far diſtance from them, beſides that we are expoſed to the injuries of the weather, we are grieved to find ourſelves ſeparated from what we love: therefore take, my deareſt, the advice which my tenderneſs ſuggeſts to you: never leave the place where you live at eaſe, nor forſake the object of your deareſt affection.

If I find theſe hardſhips inſupportable, replied the Lover, believe me I will return in a little time: if I do not, be aſſured that I am happy, and let the conſciouſneſs of that make you ſo alſo. After they had thus reaſoned the caſe together, they went to their reſt, and, meeting the next morning,

ing, the Lover being immoveable in his reſolution, took their leaves of each other, and ſo parted.

The Lover left his hole like a bird that had made his eſcape out of a cage; and, as he went on his journey, was raviſhed with delight at the proſpect of the mountains, rivers, and gardens, which he flew over; and, arriving towards evening at the foot of a little hill, where ſeveral rivulets, ſhaded with lovely trees, watered the enamelled meadows, he reſolved to ſpend the night in a place that ſo effectually reſembled a terreſtrial paradiſe. But, alas! how ſoon began he to feel the viciſſitudes of fortune! hardly had he betaken himſelf to his repoſe upon a tree, when the air grew gloomy, and blazing gleams of lightening began to flaſh againſt his eyes, while the thunder rattled along the plains, and became doubly terrible by its echoes from the neighbouring mountains. The rain alſo and the hail came down together in whole torrents, and made the poor pidgeon hop from bow to bow, beaten, wetted to the ſkin, and in continual terror of being conſumed in a flaſh of lightning. In ſhort, he ſpent the night ſo ill, that he already heartily repented having left his comrade.

The next morning, the ſun having diſperſed the clouds, the Lover was prudent enough to take his leave of the tree, with a full reſolution to make the beſt of his way home again; he had not however flown fifty yards, when a ſparrow-hawk, with a keen appetite, perceiving our traveller, purſued him upon the wing. The pidgeon, ſeeing him at a diſtance, began to tremble; and, as he approached nearer, utterly deſpairing e-

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ver to ſee his friend again, and no leſs ſorry that he had not followed her advice, proteſted that, if ever he eſcaped that danger, he would never more think of travelling. In this time the ſparrow-hawk had overtaken, and was juſt ready to ſeize, him, and tear him in pieces, when a hungry eagle, lancing down with a full ſtoop upon the ſparrow-hawk, cried out, hold, let me devour that pidgeon, to ſtay my ſtomach till I find ſomething elſe more ſolid. The ſparrow-hawk however, no leſs courageous than hungry, would not, though unequal in ſtrength, give way to the eagle, ſo that the two birds of prey fell to fighting one with another, and in the mean time the poor pidgeon eſcaped, and, perceiving a hole ſo ſmall that it would hardly give entrance to a titmouſe, yet made ſhift to ſqueeze himſelf into it, and ſo ſpent the night in a world of fear and trouble. By break of day he got out again, but he was now become ſo weak for want of food that he could hardly fly; add to this, he had not yet half recovered himſelf from the fear he was in the day before: as he was however full of terror, looking around about him to ſee whether the ſparrow-hawk or the eagle appeared, he ſpied a pidgeon in a field, at a ſmall diſtance, with a great deal of corn ſcattered in the place where he was feeding. The Lover rejoiced at the ſight, drew near this happy pidgeon, as he thought him, and, without compliments, fell to: but he had hardly pecked three grains before he found himſelf caught by the legs. *The pleaſures of this world, indeed, are generally but ſnares which the devil lays for us.*

Brother,

Brother, ſaid the Lover to the other pidgeon, we are both of one and the ſame ſpecies; wherefore then did not you inform me of this piece of treachery, that I might not have fallen into theſe ſpringes they have laid for us. To which the other anſwered, forbear complaints, nobody can prevent his deſtiny; nor can all the prudence of man preſerve him from inevitable accidents. The Lover, on this, next beſought him to teach him ſome expedient to free himſelf from the danger that threatened him. Poor innocent creature, anſwered the other, if I knew any means to do this, doſt thou not think I would make uſe of it to deliver myſelf, that ſo I might not be the occaſion of ſurprizing others of my fellow-creatures? alas! unfortunate friend, thou art but like the young camel, who, weary with travelling, cried to his mother, with tears in his eyes, O mother without affection! ſtop a little, that I may take breath and reſt myſelf: to whom the mother replied, O ſon without conſideration! ſeeſt thou not that my bridle is in the hand of another? were I at liberty, I would gladly both throw down my burden, and give thee my aſſiſtance: but, alas! we muſt both ſubmit to what we cannot avoid or prevent. Our traveller perceiving, by this diſcourſe, that all hopes of relief from others were vain, reſolved to rely only on himſelf, and, ſtrengthened by his own deſpair, with much ſtriving and long fluttering at length broke the ſnare, and, taking the benefit of his unexpected good fortune, bent his flight toward his own country; and, ſuch was his joy for having eſcaped ſo great a danger, that he even forgot his hunger. However, at length, paſſing through a village, and lighting,

lighting, merely for a little reſt, upon a wall that was over againſt a field newly ſown, a countryman, that was keeping the birds from his corn, perceiving the pidgeon, flung a ſtone at him, and, while the poor Lover was dreaming of nothing leſs than of the harm that was ſo near him, hit him ſo terrible a blow that he fell quite ſtunned into a deep and dry well, that was at the foot of the wall. By this, however, he eſcaped being made the countryman's ſupper, who, not being able to come at his prey, left it in the well, and never thought more of it. There the pidgeon remained all the night long, with a ſad heart, and a wing half broken. During the night his misfortunes would not permit him to ſleep, and a thouſand and a thouſand times he wiſhed himſelf at home with his friend; the next day, however, he ſo beſtirred himſelf, that he got out of the well, and towards evening arrived at his old habitation.

The Beloved, hearing the fluttering of her companion's wings, flew forth with a more than ordinary joy to meet him; but, ſeeing him ſo weak and in ſo bad a condition, aſked him tenderly the reaſon of it; upon which the Lover told her all his adventures, proteſting heartily to take her advice for the future, and never to travel more.

I have recited, continued the vizir, this example to your majeſty, to diſſuade you from preferring the inconveniences of travelling to the repoſe that you enjoy at home, among the praiſes and adorations of a loyal and happy people. Wiſe vizir, ſaid the king, I acknowledge it a painful thing to travel; but it is no leſs true, that there is great and uſeful knowledge to be gained by it.

Should

Should a man be always tied to his own houſe or his own country, he would be deprived of the ſight and enjoyment of an infinite number of noble things. And, to continue your allegoric hiſtory of birds, the falcon is happy in ſeeing the beauties of the world, while princes frequently carry them upon their hands, and for that honour and pleaſure he quits the inglorious life of the neſt. On the other hand, the owl is contemned, becauſe he always hides himſelf in ruinous buildings and dark holes, and delights in nothing but retirement. The mind of man ought to fly abroad, and ſoar like the falcon, not hide itſelf like the owl. He that travels renders himſelf acceptable to all the world, and men of wiſdom and learning are pleaſed with his converſation. Nothing is more clear and limpid than running water, while ſtagnating puddles grow thick and muddy. Had the famous falcon, that was bred in the raven's neſt, never flown abroad, he would never have been ſo highly advanced. *The vizir on this humbly beſought the king to recite that fable, which he did in the following manner.*

FABLE II.

The FALCON *and the* RAVEN.

THERE were once two falcons which had built their neſts near one another in a very high mountain, whence they flew every way round them to ſeek food for their young ones. One day, as they were flown abroad upon

upon the ſame deſign, they ſtaid from their neſts a little too long; for, in the mean time, one of the young ones, very hungry, put his head ſo far out of the neſt to look for them, that he tumbled over, and fell from the top to the foot of the mountain; at this inſtant a raven, that happened to be in that part, met with the fallen youngling, and at firſt took it for a rat which ſome other raven had accidentally let fall; but, on more examination, finding by his beak and his talons that he was a bird of prey, he began to have a kindneſs for him; and, looking upon himſelf as an inſtrument ordained by heaven to ſave the helpleſs creature, carried it to his own neſt, and bred it up with his own young ones, where the falcon grew every day bigger and bigger; and, coming at length to be of age to make reflections, nobly began to ſay to himſelf, If I am brother to theſe ravens, why am I not made as they are? and, if I am not of their race and progeny, why do I tarry here? One day as he was taken up with theſe meditations, Son, ſaid the raven to him, I have obſerved thee for ſome time to be very ſad and penſive; I conjure thee, let me know the cauſe of it: if any thing grieve thee, conceal it not from me, for I will endeavour thy relief and conſolation. I know not myſelf, replied the falcon, the reaſon of my deſires, but I have long reſolved to beg your permiſſion to travel. O ſon, cried the raven, thou art forming a deſign in thy young imagination, which my riper years can inform thee will create in thee an infinite deal of pains and danger. *Travelling is a ſea that ſwallows up all the world.* Wiſe people, however, never travel,

vel, unleſs it be either to get great eſtates, or becauſe they cannot live contented and eaſy at home: neither of theſe two reaſons, thanks to heaven, can, I think, have infuſed this deſign into thy brain, becauſe thou wanteſt for nothing; and why therefore wouldſt thou leave us? thou haſt the abſolute power over thy brothers and ſiſters, and all that I can do for thee thou needeſt but command. It is a great folly, therefore, in thee to quit an aſſured repoſe at home to ramble in ſearch of trouble and diſquiet in foreign countries. To this the falcon replied, ſir, what you tell me is moſt true, and I take it as a demonſtration of your paternal kindneſs for me; but I feel ſomething within me, which perſuades me that I lead a life here, in this place, not worthy of myſelf. The raven on this could not but obſerve, that, in deſpite of a bad education, perſons nobly deſcended are ſtill the maſters of ſentiments becoming their birth. He would fain, however, have put him upon farther diſcourſe, in hopes to wean him from this ſtrong inclination to travel; and to that purpoſe, Son, ſaid he, my exhortations are perſuaſions to ſobriety and contentedneſs; but thoſe high-ſoaring thoughts of thine are only the effects of avarice. And let me aſſure thee of this, *that whoever is not contented with what he has can never be at quiet in his mind*; and I am in the higheſt degree concerned to find thou art not ſatisfied with thy condition; but take with thee this my friendly admonition: beware leſt what once befel the greedy and ambitious cat ſhould happen to thee alſo. *The Story is this.*

FABLE III.

The greedy and ambitious CAT.

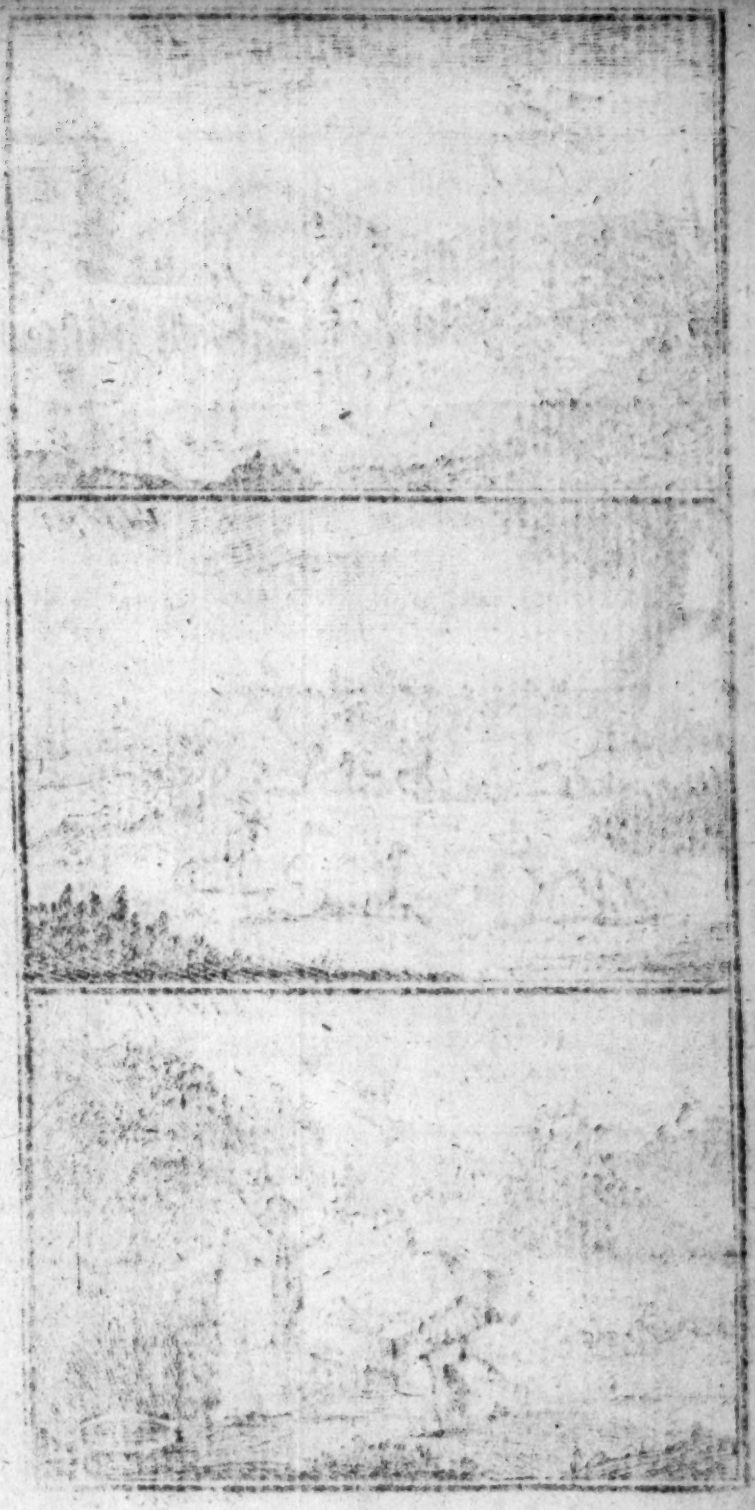
THERE was formerly an old woman in a village, extremely thin, half ſtarved, and meagre. She lived in a little cottage as dark and gloomy as a fool's heart, and withal as cloſe ſhut up as a miſer's hand. This miſerable creature had, for the companion of her wretched retirement, a cat, meagre and lean as herſelf; the poor creature never ſaw bread, nor beheld the face of a ſtranger, and was forced to be contented with only ſmelling the mice in their holes, or ſeeing the prints of their feet in the duſt. If by ſome extraordinary lucky chance this miſerable animal happened to catch a mouſe, ſhe was like a beggar that diſcovers a treaſure; her viſage and her eyes were inflamed with joy, and that booty ſerved her for a whole week; and, out of the exceſs of her admiration and diſtruſt of her own happineſs, ſhe would cry out to herſelf, Heavens! is this a dream, or is it real? One day, however, ready to die for hunger, ſhe got upon the ridge of her enchanted caſtle, which had long been the manſion of famine for cats, and ſpied thence another cat, that was ſtalking upon a neighbour's wall like a lion, walking along as if ſhe had been counting her ſteps, and ſo fat that ſhe could hardly go. The old woman's cat, aſtoniſhed to ſee a creature of her own ſpecies ſo plump and ſo large, with a loud voice cries out to her purſy neighbour, in the name of pity, *ſpeak to me, thou happieſt of the cat-kind!* Why, you look as if you came from one of the

khan

khan* of Kathai's feaſts; I conjure you, to tell me how, or in what region, it is that you get your ſkin ſo well ſtuffed? Where, replied the fat one? why, where ſhould one feed well but at a king's table? I go to the houſe, continued ſhe, every day about dinner-time, and there I lay my paws upon ſome delicious morſel or other, which ſerves me till the next, and then leave enough for an army of mice, which, under me, live in peace and tranquillity; for, why ſhould I commit murder for a piece of tough and ſkinny mouſe-fleſh, when I can live on veniſon at a much eaſier rate? The lean cat on this eagerly enquired the way to this houſe of plenty, and intreated her plump neighbour to carry her one day along with her. Moſt willingly, ſaid the fat puſs, for, thou ſeeſt I am naturally charitable, and thou art ſo lean that I heartily pity thy condition. On this promiſe they parted; and the lean cat returned to the old woman's chamber, where ſhe told her dame the ſtory of what had befallen her. The old woman prudently endeavoured to diſſuade her cat from proſecuting her deſign, admoniſhing her withal to have a care of being deceived; for, believe me, ſaid ſhe, *the deſires of the ambitious are never to be ſatiated but when their mouths are ſtuffed with the dirt of their graves.* Sobriety and temperance are the only things that truly enrich people. I muſt tell thee, poor ſilly cat, that they, who travel to ſatisfy their ambition, have no knowledge of the good things they poſſeſs, *nor are they truly thankful to heaven for what they enjoy who are not contented with their fortune.*

* A nobleman of the eaſt, famous for his hoſpitality.

The poor ſtarved cat, however, had conceived ſo fair an idea of the king's table, that the old woman's good morals and judicious remonſtrances entered in at one ear and went out at the other; in ſhort, ſhe departed the next day with the fat puſs to go to the king's houſe; but, alas! before ſhe got thither, her deſtiny had laid a ſnare for her; for, being a houſe of good cheer, it was ſo haunted with cats, that the ſervants had, juſt at this time, orders to kill all the cats that came near it, by reaſon of a great robbery committed the night before, in the king's larder, by ſeveral grimalkins. The old woman's cat, however, puſhed on by hunger, entered the houſe, and no ſooner ſaw a diſh of meat unobſerved by the cooks, but ſhe made a ſeizure of it, and was doing what for many years ſhe had not done before, that is, heartily filling her belly; but, as ſhe was enjoying herſelf under the dreſſer-board, and feeding heartily upon her ſtolen morſels, one of the teſty officers of the kitchen, miſſing his breakfaſt, and ſeeing where the poor cat was ſolacing herſelf with it, threw his knife at her with ſuch an unlucky hand, that he ſtruck her full in the breaſt. However, as it has been the providence of nature to give this creature nine lives inſtead of one, poor puſs made a ſhift to crawl away, after ſhe had for ſome time ſhammed dead; but, in her flight, obſerving the blood come ſtreaming from her wound; Well, ſaid ſhe, let me but eſcape this accident, and, if ever I quit my old hold and my own mice for all the rarities in the king's kitchen, may I loſe all my nine lives at once!



P. Beckington sculp

I cite you this example, to ſhew you, that it is better to be contented with what one has than to travel in ſearch of what ambition prompts us to ſeek for. What you ſay, ſaid the falcon, is true, and it is very wholeſome advice; but it is for mean and low ſpirits only to confine themſelves always to a little hole. He that aſpires to be a king muſt begin with the conqueſt of a kingdom, and he that would meet a crown muſt go in ſearch of it. An effeminate and lazy life can never agree with a great ſoul.

You are very magnanimous, ſon, replied the raven, and, I perceive, deſign great conqueſts; but let me tell you, your enterpriſe cannot ſo ſoon be put in execution: before you can conquer a kingdom, you muſt get together arms and armies, and make great preparations. My talons, replied the falcon, are inſtruments ſufficient to bring about my deſign, and myſelf am equal to the undertaking. Sure you never heard the ſtory of the warrior, who by his ſingle valour became a king! No, replied the raven; therefore, let me hear it from you: on which, the falcon related it in this manner.

FABLE IV.

The POOR MAN *who became a* GREAT KING.

IT being the pleaſure of heaven to reſcue from miſery a man who lived in extreme poverty, providence gave him a ſon, who from his infancy ſhewed ſignal ſigns that he would one

day come to be a great man. This infant became an immediate bleſſing to the old man's houſe; for, his wealth increaſed, from day to day, from the time that the child was born. So ſoon as this young one could ſpeak, he talked of nothing but ſwords, and bows and arrows. The father ſent him to ſchool, and did all he could to infuſe into him a good reliſh of learning; but he neglected his book, and devoted his thoughts to nothing but running at the ring, and other warlike exerciſes with the other children.

When he came to years of diſcretion, Son, ſaid his father to him, thou art now paſt the age of childhood, and art in the greateſt danger to fall into diſorder and irregularity, if thou giveſt thyſelf over to thy paſſions. I therefore intend to prevent that accident by marrying thee betimes. Dear father, replied the ſtripling, for heaven's ſake refuſe me not the miſtreſs which my youthful years have already made choice of. Who is that miſtreſs? preſently replied the old man, with great earneſtneſs and uneaſineſs, (for he had already looked out for him the daughter of a neighbouring hind, and agreed the matter with her father,) and what is her condition? This is ſhe, the lad made anſwer, ſhewing his father a very noble ſword; and by virtue of this I expect to become maſter of a throne. The father gave him many reaſons to imagine he diſapproved his intentions, and looked on them as little better than madneſs: many a good lecture followed during the remainder of the day; to avoid which, for the future, the young hero the next morning quitted his father's houſe, and travelled in ſearch of opportunities to ſignalize his

his courage. Many years he warred under the command of different monarchs: at length, after he had every where ſignalized himſelf, not only by his conduct but by his perſonal courage, a neighbouring monarch, who, with his whole family, lay beſieged in a ſmall fortreſs, ſent to him, to entreat him to accept of the command of all his forces, to get them together, and endeavour to raiſe the ſiege, and relieve them; in which, if he ſucceeded, he would make him his adopted ſon, and the heir of his vaſt empire. Our young warrior engaged in this, raiſed a vaſt army, fought the beſiegers in their trenches, entirely conquered them, and was the gainer of a glorious victory: but, alas! the heat of the action made him not perceive that the fortreſs, in which the king was, was in flames; ſome treacherous perſons had fired it at the inſtigation of the general of the beſieger's army, and the king and his whole family periſhed in the flames. The old monarch juſt lived, however, to ſee his deliverer, and to ſettle on him the inheritance of his crown. The royal family being all extinct by this fatal calamity, the nobles ratified the grant, and our illuſtrious hero lived many years a great and glorious monarch.

I have recited this example, ſaid the falcon to the raven, that you may underſtand that I alſo find myſelf born to undertake great enterprizes: I have a ſtrange foreboding within me, that I ſhall prove no leſs fortunate than this famous warrior; and, for this reaſon, can never quit my deſign. When the raven perceived him ſo fixed in his reſolution, he conſented to his put-

ting it in execution: perſuaded that ſo noble a courage would never be guilty of idle or unworthy actions.

The falcon having taken his leave of the raven, and bid farewel to all his pretended brethren, left the neſt and flew away. Long he continued flying and in love with liberty; and, at length, ſtopt upon a mountain: here, looking round about him, he ſpied a partridge, in the fallow grounds, that made all the neighbouring hills reſound with her note. Preſently the falcon lanced himſelf upon her, and, having got her in his pounce, began to tear and eat her. This is no bad beginning, ſaid he to himſelf; though it were for nothing but to taſte ſuch delicate food, it is better travelling than to lie ſleeping in a naſty neſt, and feed upon carrion as my brothers do. Thus he ſpent three days in careſſing himſelf with delicate morſels; but, on the fourth, being upon the top of another mountain, he ſaw a company of men that were hawking; theſe happened to be the king of the country with all his court; and, while he was gazing upon them, he ſaw their falcon in purſuit of a heron. Upon that, pricked forward by a noble emulation, he flies with all his force, gets before the king's falcon, and overtakes the heron. The king, admiring this agility, commands his falconers to make uſe of all their cunning to catch this noble bird, which by good luck they did. And in a little time he ſo entirely won the affection of the king, that he did him the honour to carry him uſually upon his own hand.

Had he always ſtaid in his neſt, concluded the monarch, this good fortune had never befallen him. And you ſee, by this fable, that it is no unprofitable thing to travel. It rouſes the genius of people, and renders them capable of noble atchievements. Dabſchelim having ended his diſcourſe; the vizir, after he had made his ſubmiſſions, and paid his duty according to cuſtom, came forward, and, addreſſing himſelf to the king, ſaid, Sir, what your majeſty has ſaid is moſt true; but, I cannot but think yet, that it is not adviſeable that a great, a glorious, and a happy, king, ſhould quit his repoſe for the hardſhip and danger of travelling. Men of courage, anſwered the king, delight in labour, fatigue, and danger. If kings, who have power, ſtrip not the thorns from the roſe-buſhes, the poor can never gather the roſes; and, till princes have endured the inconveniences of campaigns, the people can never ſleep in peace. Nobody can be ſafe, in theſe dominions, while thou ſeekeſt nothing but my eaſe. He that travels meets with reſt, and every thing elſe that he deſires, like the leopard, who, by his pains and diligence, and deſpiſing the fatigues of travelling, acquired what he wiſhed for. Upon this, the vizir humbly beſought the king to relate that fable to his ſlave; which he did in theſe words.

FABLE V.

The LEOPARD *and the* LION.

IN the neighbourhood to Baſſora, there was a very lovely iſland, in which grew a moſt delightful wood, where pleaſing breezes whiſpered their love-ſtories to the ruſtling leaves: this enchanting foreſt was watered with ſeveral fountains, whence a number of recreating ſtreams ran gently winding to every part of it. In this lovely place there lodged a leopard, ſo furious, that even the moſt daring lions durſt not approach within a league of his habitation. For ſeveral years his renowned and unequalled courage kept him in peace within this iſland with a little leopard that was his favourite and heir. To whom ſaid he one day: Son, ſo ſoon as thou ſhalt be ſtrong enough to oppoſe my enemies, I will reſign to thee the care of governing this iſland, and retire into one corner of it, where I will ſpend the remainder of my days, without trouble or moleſtation. But death croſſed the old leopard's deſign: he died when he leaſt dreamt of it, and the young one, before he expected it, ſucceeded him. The ancient enemies of the old leopard no ſooner heard of his death, and the weakneſs of his ſucceſſor, but they entered into a league, and together invaded the iſland; and the young leopard, finding himſelf unable to withſtand ſuch a number of enemies, made his eſcape into the deſarts, and there ſecured himſelf. In the mean time his enemies having together made themſelves maſters of the iſland, every one

one claimed an equal right to the ſovereignty, and each would command in chief. Thus, they fell out, and the buſineſs came to the deciſion of a bloody battle, wherein the lion, being victor, drove all the reſt of his competitors out of his territories, and became the ſole and peaceable maſter of the iſland.

Some years after, the leopard having devoted his life to travel, in one of his journeys meeting an aſſembled body of lions in a remote part of the foreſt, recounted to them his misfortunes, and beſought them to aſſiſt him in the recovery of his juſt inheritance. But the lions, who knew full well the ſtrength of the uſurper, refuſed their aſſiſtance to the leopard, and replied, Poor ſilly creature, doſt thou not underſtand that thy iſland is now under the power of a lion, ſo redoubted, that the very birds are afraid to fly over his head? We adviſe thee rather, added they, to go and wait upon him, ſubmiſſively offer thy ſervices to him, and take ſome lucky opportunity privately to revenge the injuries he has done thee. The leopard followed their counſel, went to the lion's court, and there intruding himſelf into the acquaintance of one of the moſt favourite domeſtics by a thouſand careſſes, engaged him to give him an opportunity to diſcourſe with his maſter. When he had obtained permiſſion, he played his part ſo well that the lion found him to be a creature of ſo much merit, that he conferred a very noble employment upon him in his court, and in a very little time the leopard ſo inſinuated himſelf into the lion's favour, that the firſt grandees of the court began to grow jealous of him. But their jealouſies were all vain, the lion found him

more valuable than them all, and in ſpite of all their idle malice treated him accordingly. It happened ſome time after this, that ſome extraordinary exigence of ſtate called away the lion to a place far diſtant from the iſland; but the monarch, being now grown lazy, had no mind to ſtir out of his delightful abode at a time that the heat was ſo exceſſive: this the leopard perceiving, he offered to undertake the voyage himſelf; and, after he had obtained leave, departed, arrived at the place, diſpatched his buſineſs, and returned back to court with ſuch an unexpected ſpeed, that the king, admiring his diligence, ſaid to thoſe about him, this leopard is one whom it is impoſſible for me ſufficiently to reward; he contemns labour, and deſpiſes hardſhip, ſo it be to procure the welfare and peace of my dominions. Having ſaid this, he ſent for the leopard, highly applauded his zeal, and, in reward for his ſervices, gave him the government of all his foreſts, and made him his heir. Now, vizir, had not the leopard undertaken this journey, he had never regained his iſland.

The miniſter, now finding that it would be impoſſible to diſſuade the king from the reſolution he had taken to travel, ſaid no more to hinder him, and he ſoon prepared for his journey. During his abſence he intruſted thoſe vizirs in whom he had the greateſt confidence with the care of his dominions, and charged them, above all things, to be kind and loving to the people. After a thouſand admonitions of this kind, and a ſtrict care that none but people worthy their office were left in truſt till his return, the glorious Dabſchelim, being

being at eaſe within himſelf, and in full peace of mind, ſet forward with ſome of his courtiers for Serandib, where he at length ſafely arrived after a long and painful journey. When he had given himſelf the refreſhment of a ſhort repoſe, he began to think of the buſineſs of his journey. He ſpent firſt, however, three days in walking about and taking a full view of the city; then leaving his moſt cumberſome baggage behind, as alſo ſome part of his train, he croſſed the mountain, which he found wonderfully high and ſteep, but environed with a great number of pleaſant gardens and lovely meadows. When he had now croſſed the mountain, and was deſcending on the other ſide, he perceived a very obſcure den, or cavern, which on his enquiry the inhabitants of the mountain told him was the retirement of a certain hermit, called Bidpay, that is to ſay, the *friendly phyſician*; and that ſome of the Indian grandees called him Pilpay; that he was a perſon of profound knowledge, and had retired from the world in contempt of the hurry and vanity of it, and pleaſed himſelf in leading a ſolitary life. This highly increaſed Dabſchelim's curioſity, who therefore went himſelf to the mouth of the cave; and Pilpay, ſeeing him approach, went out to meet him, and invited him in. The king being entered, the old bramin beſought him to reſt himſelf, and begged leave to aſk him the reaſon of his taking ſo long and dangerous a journey. The king, who had ſomething of a prophetic apprehenſion that he ſhould meet with what he ſought for in his converſe with this old man, recounted to him the whole ſtory of his travels, his dream, the diſcovery

covery of the treaſure, and what was contained in the piece of white ſatin. The bramin, then, with a look of the higheſt pleaſure, told the king he looked upon thoſe to be a happy people who lived under his reign, and that he could not ſufficiently applaud his having contemned the fatigues of a tedious journey to acquire knowledge for the felicity of his ſubjects. Then, taking occaſion hence, he opened his lips, like a cabinet of precious knowledge, and charmed Dabſchelim with his admirable diſcourſes. After ſeveral other things, they talked concerning Houſchenk's letter. Dabſchelim read the admonitions which it contained one after the other; At the end of each, Pilpay gave the fables which ſerved to illuſtrate them, and the monarch heedfully kept them in his memory.

CHAP.

CHAP. II.

That we ought to avoid the inſinuations of FLATTERERS *and* BACK-BITERS.

THE firſt admonition, ſaid the monarch to the bramin, contained in this moſt ineſtimable legacy of moral precepts, is, *That kings ought never to liſten to falſe reports, or the inſinuating malice of flatterers, which never produce any thing but misfortunes, and always bring an ill end to ſuch as hearken to them.* Whoever, cried the bramin, obſerves not this command, muſt needs be ignorant of the fable of the *Lion and the Ox.* Upon which, the king being deſirous to hear it, Pilpay in the following manner began the fables.

FABLE I.

The MERCHANT *and his* LEWD CHILDREN; *being the introduction to the Fable of the* LION *and the* OX.

A Certain merchant, a man well ſkilled in the affairs of the world, falling ſick, and perceiving that his age and his diſtemper would not long

long permit him to live, called his three ſons together, who were very debauched, and waſted his eſtate in riot and diſorder. Sons, ſaid he, I know you may be in ſome meaſure excuſed for thus conſuming my eſtate, inaſmuch as that ye know not what it coſts to get it: but it becomes you to learn, at leaſt, that riches ſhould be only properly made inſtrumental to acquire the bleſſings of heaven and earth. There are three things that men of different tempers and diſpoſitions labour for in this world with more than ordinary vehemence. The firſt is, to enjoy all the pleaſures of life; and the ſeekers after theſe are the people who are addicted to intemperance, and abandon themſelves to ſenſual delights. The ſecond is, to obtain high dignities and preferments: thoſe who endeavour after theſe are the ambitious, who only love to command and be admired. The third is, to acquire more valuable and more laſting joys, the joys of heaven; and to take delight in doing good to others. Thoſe, who place their happineſs in theſe noble enjoyments, deſerve the higheſt admiration and applauſes. But, my ſons, there is no way to attain the laſt great end, but by the means of wealth well got. Now, ſeeing that what we ſeek for in this world is not to be had without money, *that*, as it can procure us whatever we ſearch for, muſt be firſt of all acquired, and moſt carefully preſerved: but they, who meet an eſtate already got to their hands, know not the trouble of getting it, and that is the reaſon they conſume it ſo prodigally. Therefore, dear children, give over this irregular life, take care of yourſelves, and rather endeavour to increaſe your eſtates than to waſte them in theſe idle extravagances. Father,

ther, replied the eldeſt ſon, you command us to acquire, but you ſhould conſider that acquiſition depends only upon fortune. This alſo I am perfectly convinced of, that we ſhall never want what is deſtined us, though we ſhould never ſtir a foot to obtain it: on the other ſide, we ſhall never be maſters of what is not ordained for us, though we ſhould torment ourſelves to death in the endeavouring after it. I remember an old proverb: *Whenever I fled what deſtiny had allotted, I always met with it; but, whenever I ſought for that which never was appointed me, I never could find it.* This is clearly to be ſeen by the fable of the old king's two ſons; of which one diſcovered his father's treaſures, and gained the kingdom with little trouble, while the other loſt it, though he did all he could to preſerve it. The father on this deſired that he might hear this ſtory, which his ſon rehearſed as follows.

FABLE II.

The KING *and his* TWO SONS.

IN the country of Ardos* there lived an ancient king who had two ſons, both covetous, yet given to debauchery. This monarch, finding the infirmities of age increaſe upon him, and that he was haſting to the other world, and conſidering the humour of his two ſons, was much afraid that after his death they would diſſipate in idle expence the vaſt treaſure which he had heaped together, and therefore reſolved to hide it. With this deſign he went to a religious hermit, who had

*Ardos is a province to the north-eaſt of the river Indus.

retired

retired from the world, and in whom he had a very great confidence. By the counſel of this hermit, the treaſure was buried in the earth near where the hermit dwelt, ſo privately that nobody knew any thing of it. This done, the king made his will, which he put into the hermit's hands, with theſe farther orders. I charge you, ſaid he, yet to reveal this treaſure to my children when after my death you ſee them in the diſtreſſes of poverty. It may be, added the king, that, when they have ſuffered a little hardſhip, they will become more prudent in their conduct.

The hermit having promiſed all fidelity in the obſervance of the king's commands, the monarch returned to his palace, and, in a ſhort time after, died; nor did the hermit long ſurvive him: the treaſure therefore lay concealed, probably for ever to continue ſo, in the hermitage. The king being now dead, the ſons could not agree about the ſucceſſion. This occaſioned a bloody war between them; and the eldeſt, who was the more powerful, utterly deſpoiled his younger brother of all that he had. This young prince, thus deprived of his inheritance, fell into a deep melancholy, and reſolved to quit the world. To that purpoſe he left the city, and calling to mind the kindneſs between his father and the hermit, There is no other way for me, ſaid he to himſelf, but to find out this honeſt man, that I may learn of him to live as he does, and end my life in peace and contentedneſs in his company. With this reſolution he left the city, but, coming to the hermitage, found that the hermit was dead. He was greatly afflicted and diſappointed at this unexpected chance; but at length came

to

to a reſolution to live as he had done, and accordingly made choice of his retirement for his habitation.

Now there was in this hermitage a well, which had been uſed to ſupply the place with water, but it was now dry; to enquire into the cauſe of this, the unhappy prince ventured to let himſelf down to the bottom of the well: but how great was his aſtoniſhment! when he ſaw the lower part of it for a great depth filled with his father's treaſures. On finding this he was thankful to heaven, and wiſely took up a reſolution to lay out his money with more moderation than he had done before.

On the other hand, his brother, who ſat ſecurely revelling upon his throne without the care of his people or his army, imagining with himſelf that his father's treaſure was hid in the palace, as he told him upon his death-bed, one day, being at war with a neighbouring prince, was obliged to have recourſe to his expected treaſure. But how was he amazed, after he had ſought a long time and found nothing. This quite diſabled him from raiſing a powerful army, and threw him into a very great fit of melancholy. However, making a virtue of neceſſity, he raiſed what force he could, and marched out of the city to meet and encounter his enemy. The battle was obſtinate, and this king and his enemy were both ſlain; ſo that the two armies enraged at the loſs of their leaders, fell to butcher each other with equal fury, till at length the generals, having agreed together that it would be their better way to chooſe a mild and gentle king for the government of the ſtate, went and found

out

out the young prince, who was retired to the hermitage, conducted him in great pomp to the royal palace, and set him upon the throne.

This fable shews, that it is better for men to rely upon providence than to torment themselves about the acquisition of a thing that was never ordained them. When the young man had ended his fable, all this, said the father, may be true; but all effects have their causes, and he, who relies upon providence without considering these, had need to be instructed by the ensuing fable.

FABLE III.

The DERVISE, *the* FALCON, *and the* RAVEN.

A Certain dervise used to relate, that in his youth, once passing through a wood, and admiring the works of the great Author of nature, he spied a falcon that held a piece of flesh in his beak; and, hovering about a tree, tore the flesh into bits, and gave it to a young raven that lay bald and featherless in its nest. The dervise, admiring the bounty of providence, in a rapture of admiration cried out, Behold this poor bird, that is not able to seek out sustenance for itself, is not however forsaken of its Creator, who spreads the whole world like a table, where all creatures have their food ready provided for them. He extends his liberality so far, that the serpent finds wherewith to live upon the mountain of Gahen*. Why then am I so greedy, and wherefore

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* A mountain in the east, famous for a vast number of venomous animals.

do I run to the ends of the earth, and plow up the ocean for bread? Is it not better that I ſhould henceforward confine myſelf in repoſe to ſome little corner, and abandon myſelf to fortune. Upon this he retired to his cell, where, without putting himſelf to any farther trouble for any thing in this world, he remained three days and three nights without victuals. At laſt, Servant of mine, ſaid the Creator to him in a dream, know thou that all things in this world have their cauſes: and, though my providence can never be limited, my wiſdom requires that men ſhall make uſe of the means that I have ordained them. If thou wouldſt imitate any one of the birds thou haſt ſeen to my glory, uſe the talents I have given thee, and imitate the falcon that feeds the raven, and not the raven that lies a ſluggard in his neſt, and expects his food from another.

This example ſhews us, that we are not to lead idle and lazy lives upon the pretence of depending on providence. On this, the elder ſon was ſilenced, but the ſecond ſon, taking upon him to ſpeak, ſaid to his father, you adviſe us, ſir, to labour, and get eſtates and riches, but, when we have heaped up a great deal of wealth, is it not alſo neceſſary that you inform us what we ſhall do with it? It is eaſy to acquire wealth, replied the father, but a difficult thing to expend it well. Riches many times prove very fatal; an inſtance of which you may ſee in the following fable.

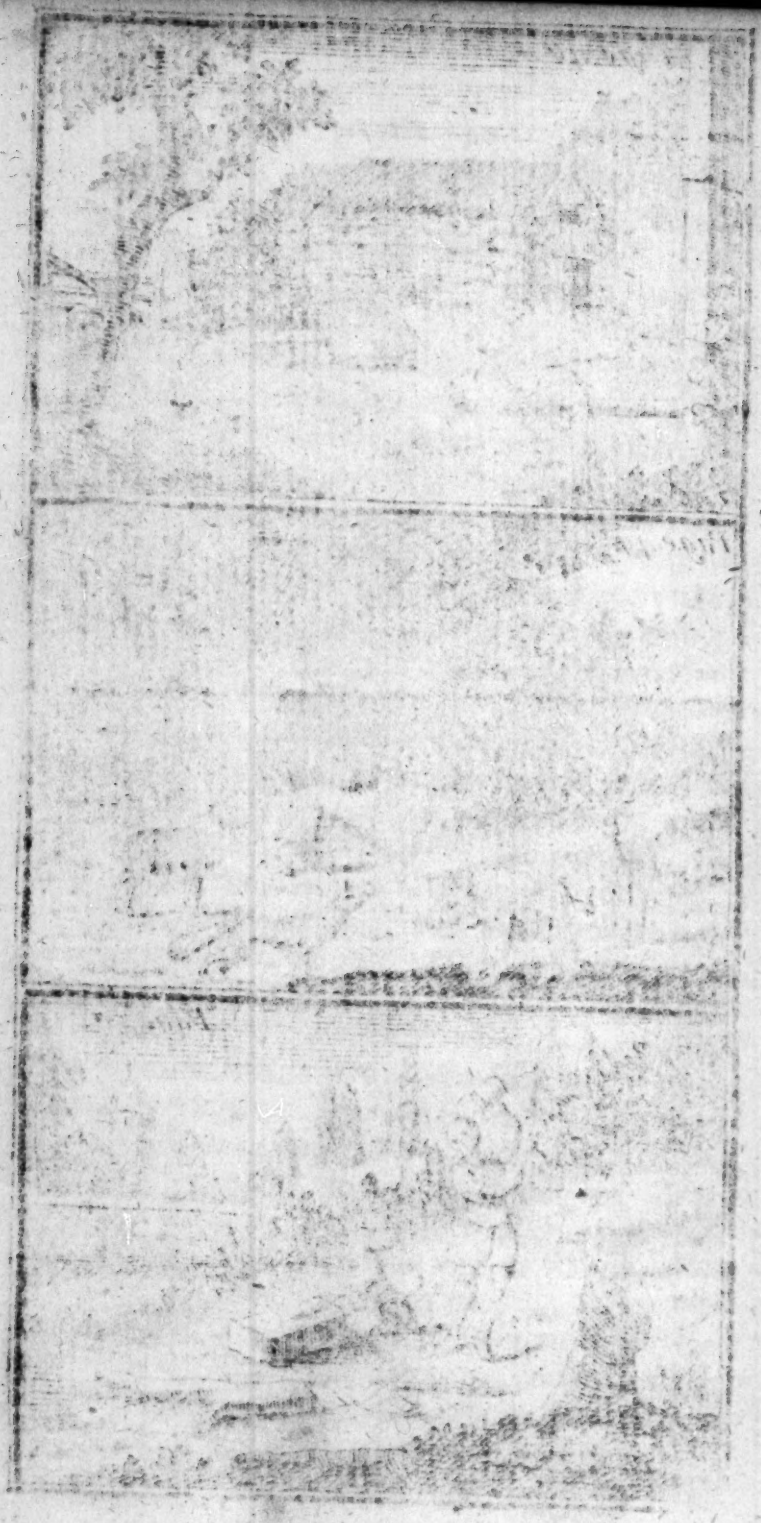
FABLE

FABLE IV.

The COUNTRYMAN *and ſeveral* RATS.

THERE was once a certain huſbandman, who had a barn full of corn, which he carefully kept cloſe locked up; not far from this lived a rat, who long laboured on every ſide of it, endeavouring to make a hole ſomewhere to creep in at. After great trouble he at length found his way into the barn; where when he had thoroughly filled his belly, amazed at the vaſt treaſures which he ſaw himſelf maſter of, away he ran, full of joy, and gave notice of it to a multitude of other rats, his neighbours, telling them of his immenſe riches, but carefully concealing the place where they lay. On the news of his good fortune, all the rats of the neighbouring villages preſently flocked about him, and made him a thouſand offers of their ſervice, ſcraping and cringing to him, and ſoothing him in all the excurſions of his fantaſtic humour. The fool, taking all this for reality, grew very proud and ſtately, as believing himſelf to be ſome extraordinary perſon; and, never conſidering that this magazine was not to laſt always, began moſt extravagantly to play the prodigal at the poor huſbandman's coſt, treating his companions and flatterers every day with as much as they could cram down. At this juncture of time, there happened in the ſame country ſo terrible a famine, that the poor cried out for bread while the rat lay wallowing in plenty. The huſbandman, now believing it his time to make the beſt of his corn,

T. Beckingham Sculp



corn, opened his barn-door; but, finding a moſt unexpected conſumption of his ſtore, he fell into a paſſion, and preſently removed what he had to another place. The rat, who looked upon himſelf to be ſole maſter of miſ-rule in the barn, was then aſleep, but his paraſites were awake; and, ſeeing the huſbandman go and come, ſoon began to fear there was ſomething the matter, and that they ſhould by and by be murdered for their monſtrous robberies. Upon this they betook themſelves every one to flight, leaving the poor cullied rat faſt aſleep, not one of them having gratitude enough to give him the leaſt hint of the danger that threatened him. This is the practice of your ſmell-feaſt friends: while you keep a plentiful table they are your moſt humble and obedient ſervants; but, when the accommodation fails, like Tartars, they ſeek for other paſtures, and leave you to deſtruction.

The rat, however, ſoon after waking, was amazed to find none of his pick-thanks at his elbow; he left his hole in great haſte to know the cauſe, which he too ſoon found out; for, going to the barn and finding all was gone, not ſo much being left as would ſuffice him for that day, he fell into ſuch a deep deſpair, that in anger and diſtraction he beat out his brains againſt the next wall, and ſo ended his days. This example, ſon, ſhews us that we ought to live according to our income.

The ſecond brother being ſilenced alſo by this ſtory, the youngeſt, taking his turn, ſaid, Father, you have well inſtructed us how to gain money, and to guard againſt the fooliſh waſting it; but now pray inform us, when we have acquired this

wealth

wealth you ſpeak of, what is to be done with it? It is to be made uſe of, replied the father, upon all juſt occaſions; but more eſpecially for the conveniences of life, according to the rules of temperance and juſtice. In the firſt place, your expences ought not to be ſuch as afterwards to be repented of by yourſelves, or condemned by others as the waſte of prodigality: and, in the ſecond, it is a good general rule againſt the other extreme, that no man ought by his avarice to render himſelf hateful to the world.

The father having thus exhorted his children to follow his counſel, they betook themſelves all three to particular callings. The eldeſt of them turned merchant, and travelled into foreign countries: among other goods, which he purchaſed for the ſake of trade, he had two oxen; both the calves of the ſame cow, and both very fair and beautiful; the one was called Cohotorbe, and the other Mandebe. Our merchant took great care to feed up theſe oxen; but, becauſe his journey was long, they, in ſpite of their good feeding, before they arrived at the end of it, grew to be weak and lean. While they were in this poor condition, they met with a quagmire on the road, into which Cohotorbe fell, and ſtuck ſo faſt, that the merchant had much ado to get him out again; and, even when he had got him out, he found the poor beaſt was ſo weak, that, being hardly able to ſtand, he was forced to leave him behind with another man, till he could recover ſtrength to continue his journey: this man, after he had kept him three days in the deſart, grew weary of his charge, left Cohotorbe to feed by himſelf, and ſent the merchant word that his ox was dead.

dead. In a little time after, Mandebe died of over-fatigue; and Cohotorbe, having now a little recovered his fleſh, began to enjoy his liberty, and ramble from one place to another; and, coming at length into a meadow that pleaſed him very well, ſtayed there for ſome time, living in eaſe and plenty; ſo that he became, in a little more time, as fair and plump as ever he was before.

Not far from this meadow there dwelt, unknown to Cohotorbe, a lion, who made all the inhabitants of the woods round about him tremble, and commanded over ſeveral other lions, who believed him to be the moſt potent ſovereign in the world. This powerful monarch of the beaſts, near whom nothing of the beef-kind had ever ventured to approach, when he heard the bellowing of our ox, which was a noiſe he had never heard before, was ſeized with extreme terror, and no motive could fetch him from his den to face this unknown enemy. Aſhamed, however, to diſcover his fears to his courtiers, he pretended an illneſs that made him unable to ſtir out of his palace. This king of the woods, among the reſt of his domeſtic ſervants, had two foxes that were as cunning as two crocodiles, one of which was called Kalila, and the other Damna; theſe were both beaſts of great intrigue; but the latter, which was the male, was more proud and more ambitious than the former. One day, ſays this inquiſitive fox to his wife, Pr'ythee, deary, what is it, thinkeſt thou, ails the king, that he dares not walk abroad as he uſed to do? To whom Kalila anſwered, Pr'ythee, dear, let us never trouble ourſelves about theſe matters; it is ſufficient for you and me to live peaceably under his

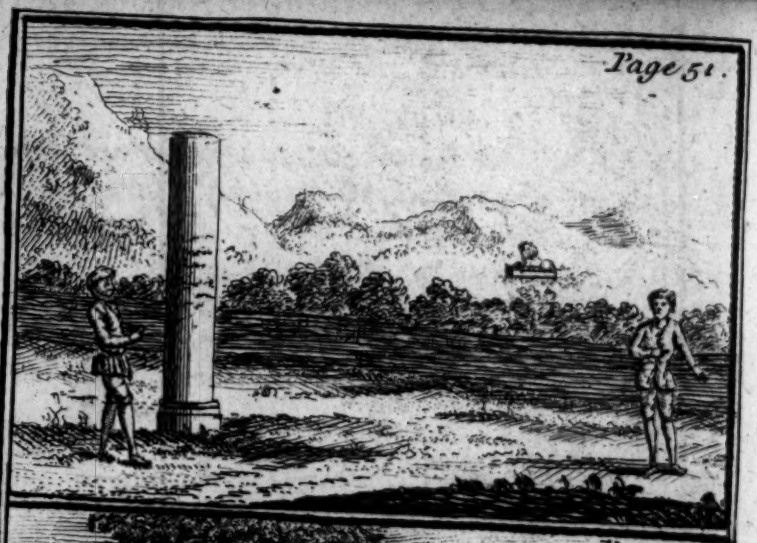
protection without examining what he does. It is not for us to prate about ſtate-affairs; and let me tell you, ſpouſe, they, that meddle with things that no way concern them, are in danger of the ſame misfortune that befel the ape. And pray, replied the huſband, what was that? To whom the female fox made this reply.

FABLE V.

The CARPENTER *and the* APE.

AN ape, one day, ſat ſtaring upon a carpenter who was cleaving a piece of wood with two wedges, which he put into the cleft one after another, as the ſplit opened. The carpenter ſoon after getting away to his dinner, and leaving his work half done, the ape would needs turn log-cleaver; and, coming to the piece of wood, pulled out one wedge without putting in the other; ſo that the wood, having nothing to keep it aſunder, cloſed immediately again, and, catching the meddling fool faſt by the two fore feet, there held him till the ſurly carpenter returned, who, without ceremony, knocked him on the head for meddling with his work.

This fable, ſpouſe, inſtructs us, that we ought not to meddle with other people's buſineſs. Ah, replied Damna, but theſe are but fooliſh ſtories; and let me tell you, it is not for thoſe that ſerve kings to be idle: they muſt be always endeavouring to advance themſelves. Know you not the fable of the two companions, one of which,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which, by his induſtry, obtained a crown; while the other, being ſlothful and faint-hearted, fell into extreme miſery?

FABLE VI.

The two TRAVELLERS.

THERE were once two friends, who made a reſolution never to leave each other. In purſuance of this, for a long time, they always travelled together. But, one day, as they were journeying in ſearch of their common advantages, they came to a deep river at the foot of a hill; and the place was ſo delightful, that they reſolved to reſt themſelves by the ſtream. After they were well refreſhed, they began to look about them, and pleaſe their eyes with what they could diſcover moſt curious in ſo pleaſant a place; and at length caſt their eyes upon a white ſtone, that contained the following words written in blue letters.

'Travellers, we have prepared an excellent banquet for your welcome; but you muſt be bold, and deſerve it before you can obtain it: what you are to do is this: Throw yourſelf boldly into this fountain, and ſwim to the other ſide; you ſhall there meet with a lion carved in white ſtone; this you muſt take upon your ſhoulders, and, without ſtopping, run with it to the top of yonder mountain, never fearing the wild beaſts that ſurround you, nor the thorns that prick your feet; for, be aſſured nothing will hurt you: and, as ſoon as you get to the top of the hill, you

will immediately find yourſelves in poſſeſſion of great felicity: but, if you ceaſe going forward, you ſhall never come to the happineſs; nor ſhall the ſlothful ever attain to what is here prepared for the induſtrious.

Then Ganem, for that was the name of one of the two companions, ſays to Salem, for ſo was the other called, Brother, here are means preſcribed us that will put an end to all our pains and travel; let us take courage, and try whether what this ſtone contains be true or falſe. Dear brother, replied Salem, it is not for a man of ſenſe to give credit to ſuch an idle writing as this appears to me to be; and, in a vain expectation of I know not what uncertain gain, to throw himſelf into evident danger. Friend, replied Ganem, they who have courage contemn danger to make themſelves happy; there is no gathering the roſe without being pricked by the thorns. Be that as it will, anſwered Salem, it is but romantic valour that prompts us to attempt enterprizes, the end of which we know not, even though we ſhould ſucceed; and, if we are in our ſenſes, we muſt ſee that it is not our buſineſs, for the ſake of a dark promiſe, to throw ourſelves into this water, that ſeems to be a kind of an abyſs, whence it may not be ſo eaſy to get out again. A rational man, brother, never moves one of his feet till the other be fixed. Perhaps this writing may be a mere whimſy, the idle diverſion of ſome wandering beggar; or, even if it ſhould be real, perhaps when you have croſſed this river, this lion of ſtone may prove ſo heavy, that you may not be able to do as you are ordered, and run with it, without ſtopping,

to

to the top of the mountain. But, ſuppoſing even that all this were eaſy for you to perform, yet, truſt me, it is not worth while to attempt it; for, when you have done whatever is by you to be done, you know not what will be the iſſue of your trouble. For my part I will be no ſharer with you in dangers of this kind, but ſhall uſe all my rhetoric to endeavour to diſſuade you from ſuch idle and chimerical undertakings. No perſuaſions, replied Ganem, ſhall make me alter my reſolution; and therefore, if you will not follow me, dear friend, at leaſt be pleaſed to ſee me venture. Salem, ſeeing him ſo reſolute, cried out, deareſt brother, if you are weak enough, in your reaſon, to determine on this raſh, and to me diſtracted, undertaking, give me a laſt embrace, and farewel for ever; you have refuſed my admonitions, and I have not the power to ſtay and be a witneſs of your ruin. On this they took a parting embrace; and Salem, taking his leave of his, as he ſuppoſed, unhappy brother, ſet forward upon his journey.

On the other hand, Ganem went to the brink of the river, reſolving to periſh or to win the prize. He found it deep, but, ſtrengthened by his courage, he threw himſelf in, and ſwam to the other ſide. When he had recovered the dry land, he reſted himſelf a while; and then, lifting up the lion, which he ſaw before him, with all his might ran with it, without ſtopping, to the top of the mountain. When he had reached the top, he had before him the proſpect of a very fair and glorious city, which, as he was attentively viewing, there iſſued from the lion of ſtone ſuch a terrible thundering noiſe, that the moun-

tain, and all the places round about it, trembled. This noiſe no ſooner reached the ears of the inhabitants of the city, but they came running up to Ganem, who was not a little aſtoniſhed to ſee them; and preſently ſome, that ſeemed to be ſuperior to the reſt in quality and degree, accoſted him with great reſpect and ceremony; and, after they had harangued him with many large encomiums, they ſet him upon a horſe ſumptuouſly capariſoned, conducted him to the city, where they made him put on the royal robes, and proclaimed him king of all the country. When this ceremony was over, and the inhabitants ſeemed all very well pleaſed with their king, the new monarch deſired to underſtand the reaſon of his advancement: to which they anſwered, that the learned men of the kingdom had, in regard to the future happineſs of their country, by virtue of a taliſman, ſo charmed the fountain which he had croſſed, and the lion of ſtone which he carried to the top of the mountain, that, whenever their king died, any one, who was ſo adventurous as to expoſe himſelf to the hazards he had done, and brought the lion ſafe to the top of the mountain, had this reward for his courage; that the lion roared out ſo prodigiouſly, that the inhatants, hearing the noiſe, might go forth in ſearch of the perſon who had arrived with it, to make him their king. This cuſtom, purſued they, has been of long continuance, and was meant to enſure us, for our king, a man of courage and reſolution; and, ſince the lot has fallen upon your majeſty, your ſovereignty is abſolute among us.

I have rehearſed this fable to you, ſpouſe, continued the male-fox, to let you underſtand, that there is no taſting pleaſure without trouble. But, as courage and reſolution you ſee are the ſure ways to preferment, I have reſolved never to give over till I am one of the greateſt lords in the court. Kalila aſked her ſpouſe, on this, what means he intended to make uſe of to attain his ends; why you ſee, anſwered Damna, that our ſovereign lord the lion ſeems to be ſeized with aſtoniſhment, and great uneaſineſs; now, I have determined to attempt, at leaſt, to cure him of his diſquiet. How canſt thou preſume, cried Kalila, to give counſel to a king, that never wert accuſtomed to the cabals of princes? Perſons of wit, replied Damna, never want either the means or induſtry to accompliſh their deſigns. I remember that, one day, a handicraft tradeſman, who, by his induſtry and genius, had gained a kingdom, received a letter from a neighbouring prince, wherein he expoſtulated with the new king after this manner: *Thou, that didſt never handle before any other than a chizzel or a ſaw, how dareſt thou preſume to govern a kingdom?* To which the carpenter returned for anſwer, he, that gave me wit enough to guide a ſaw, will alſo give me judgement to wield a ſword; with which, I doubt not, but I ſhall be able to chaſtiſe the inſolence of any of my too arrogant neighbours. I know very well, replied Kalila, my dear, that you have both genius and courage; but let me put you in mind, that kings do not always cheriſh, with their favours, thoſe who have wit and merit to deſerve them; but their oldeſt

ſervants, and ſuch as have done the ſtate important ſervice, generally are the people who have the greateſt ſhare of their favours; and, as you are but a new comer, and indeed none of the moſt eminent of the king's ſervants, when you conſider this, (which, believe me, is the true ſtate of the caſe,) what can you pretend to? Value me not, replied Damna, on the merit of what I am at court at preſent; for, let me tell you, I hope, in a ſhort time, to have a much more conſiderable employment. I well know what are the methods of ingratiating one's ſelf with great perſons, and let me, for your own ſake, inform you, that they, who aſpire to be admitted into the cabinets of princes, ought to have five particular qualifications: Which are, *never to be in a paſſion; to avoid pride; not to be covetous; to be ſincere; and never to be aſtoniſhed at the changes of fortune.* Theſe are very good maxims, replied Kalila, in all ſtates of life; but, pray, tell me, ſuppoſing you were advanced to be the king's favourite, what are the virtues you would practiſe to keep his eſteem? I would ſerve him, replied Damna, with a perfect fidelity; I would punctually obey him; and, whatever the king does, always believe his intentions good: I would perſuade him to do good, by laying before him the benefit he will receive thereby, and diſſuade him from doing whatever may be prejudicial to himſelf or his kingdom. I find, ſaid Kalila, thou haſt reſolved to go on with this deſign, and muſt needs own thou ſeemeſt to have well qualified thyſelf for it; but yet let me warn thee to have a care what thou doſt; for, it is a dangerous thing to ſerve a prince. Wiſe men ſay, that *there are three ſorts of perſons*

ſons who are wholly deprived of judgement; they who are ambitious of preferments in the courts of princes; they who make uſe of poiſon, to ſhew their ſkill in curing it; and they who entruſt women with their ſecrets. A king is well compared to a high mountain, upon which there are mines of precious ſtones, and alſo numerous herds of wild devouring beaſts: it is a difficult thing to accoſt theſe, but more dangerous to inhabit them. Kings are alſo well compared to a wide ocean, wherein ſea-faring people generally either make their fortunes, or periſh. I am not ignorant of all this, replied Damna in his turn, but know alſo that kings reſemble fire, which will burn thoſe that approach too near it; but let me alſo tell thee, wife, that he, who is afraid to adventure, will never come to any thing. After this diſcourſe, Damna went to wait upon the lion, and, as ſoon as he approached his preſence, made him a profound reverence. The lion took immediate notice of him, and aſked who he was. To which ſome of his courtiers replied, that he was ſuch an one, and that his father had a long time ſerved his majeſty. Oh, ſaid the king, I now remember him.—Then turning to Damna, Well friend, ſaid the monarch very graciouſly, where do you live?——I ſupply my father's place in your majeſty's houſehold, replied Damna, but till now I never durſt preſume to appear in your majeſty's preſence with the offer of my ſervice. I hope your majeſty will not diſdain the oblation of my faithful intentions, though I am the meaneſt and unworthieſt of your majeſty's ſervants: dry wood is, ſometimes, as much eſteemed as a beautiful tree. The lion was much pleaſed with

Damna's eloquence, and, looking upon his courtiers, Wit, ſaid he, reſembles fire, which will ſhew itſelf though covered with aſhes. Damna was ſo overjoyed that his compliment had pleaſed the king, that he took his opportunity to beg a private audience of his majeſty; and, when they were together; Sir, ſaid Damna, firſt let me implore your majeſty's pardon for preſuming to ſpeak before your majeſty; and then, if I may preſume ſo far, beſeech your majeſty to let me know the cauſe of your melancholy retirement; for, within theſe few days, I have, with great ſorrow, obſerved your majeſty has not been ſo chearful as you were wont to be. Fain would the lion have concealed his fear; but, pleaſed with Damna's winning behaviour, and wanting ſome one to unboſom his grief to, he determined to entruſt him with the fatal ſecret of his fears. Juſt as he was about to utter the cauſe of his troubles, behold Cohotorbe ſet up a moſt terrible bellowing; this ſo diſordered his countenance, that he found himſelf conſtrained, even though he had not before intended it, to tell Damna, that the terrible noiſe of this beaſt, whatever he was, was the cauſe of all his diſturbance. I imagine, ſaid the king, that the body of the beaſt, which I hear bellow ſo dreadfully, muſt be proportionable to the ſound of his voice; and that, being ſo, it is in vain for us to think of reſiſting him, and, indeed, it is little better than madneſs for us to tarry any longer in theſe woods. Is this all that troubles your majeſty, ſaid Damna? Nothing elſe, anſwered the lion, and this I think ſufficient. Sir, replied Damna, you ought not to quit your princely habitation for this: it is not for a king to be afraid

of

of a meer ſound, but rather to fortify his courage with ſo much the greater reſolution. Thoſe creatures that make the loudeſt noiſes are not always the biggeſt nor the ſtrongeſt. A crane, as big as he is, has neither ſtrength nor courage to encounter the ſmalleſt hawk: and he, that ſuffers himſelf to be deluded by bulk of body, may likely enough be deceived as the fox was.

FABLE VII.

The Fox *and the* Hen.

THERE was once, continued Damna, a certain fox, who, eagerly ſearching about for ſomething to appeaſe his hunger, at length ſpied a hen that was buſily ſcratching the earth and picking up worms at the foot of a tree. Upon the ſame tree there alſo hung a drum, which made a noiſe every now and then, the branches being moved by the violence of the wind, and beating upon it. The fox was juſt going to fling himſelf upon the hen, and make amends for a long faſt, when he firſt heard the noiſe of the drum. Oh ho, quoth he, looking up, are you there, I will be with you by and by; that body, whatever it be, I promiſe myſelf muſt certainly have more fleſh upon it than a ſorry hen; ſo ſaying, he clambered up the tree, and in the mean while the hen made her eſcape. The greedy and famiſhed fox ſeized his prey, and fell to work with teeth and claws upon it. But, when he had torn off the head of the drum, and found there was nothing within but an empty

cavity,—air inſtead of fleſh and griſtles, and a meer hollowneſs inſtead of good guts and garbage,—fetching a deep ſigh; Unfortunate wretch that I am, cried he, what a delicate morſel have I loſt, only for the ſhow of a large bellyful!

I have recited this example, concluded he, to the end your majeſty may not be terrified with the ſound of the bellowing noiſe you hear, becauſe loud and ſtrenuous, for, there is no certainty from that of its coming from a terrible beaſt; and if you pleaſe I will go and ſee what ſort of creature it is. To which the lion conſented; nevertheleſs, when Damna was gone, he repented his having ſent him. For, ſaid the monarch to himſelf, I ſhould have remembered my father's excellent rule, that it is a great error in a prince to diſcover his ſecrets to any, but eſpecially that there are ten ſorts of people who are never to be entruſted with them. Theſe are, 1. Thoſe whom he has uſed ill without a cauſe. 2. Thoſe who have loſt their eſtates or their honour at court. 3. Thoſe who have been degraded from their employments without any hopes of ever being reſtored to them again. 4. Thoſe that love nothing but ſedition and diſturbance. 5. Thoſe that ſee their kindred or acquaintance in preferments whence themſelves have been excluded. 6. Such as having committed any crime have been more ſeverely puniſhed than others who have tranſgreſſed in the ſame manner. 7. Such as have done good ſervice, and have been but ill rewarded for it. 8. Enemies reconciled by conſtraint. 9. Thoſe who believe the ruin of the prince will turn to

their advantage. 10. and laſtly, Thoſe who believe themſelves leſs obliged to their ſovereign than to his enemy. And, as theſe are together ſo numerous a claſs of perſons, I wiſh I have not done imprudently in diſcovering my ſecrets to Damna.

While the king was making theſe reflections to himſelf, Damna returned, and told him, with a ſmiling countenance, that the beaſt which made ſuch a noiſe was no other than an ox, that was feeding in a meadow without any other deſign than to ſpend his days lazily in eating and ſleeping. And, added Damna, if your majeſty thinks it convenient, I will ſo order the matter, that he ſhall be glad to come and enrol himſelf in the number of your ſervants. The lion was extremely pleaſed with Damna's propoſals, and made him a ſign to go and fetch the ox into his preſence. On this, Damna went immediately to Cohotorbe, and aſked him whence he came, and what accident had brought him into thoſe quarters? In anſwer to which, when Cohotorbe had related his hiſtory at large, Damna ſaid, friend, I am very glad I have happened to ſee thee, for, it may be in my power to do thee a ſingular ſervice, by acquainting thee with the ſtate of the place thou haſt accidentally wandered into. Know, then, that here lives a lion not far off, who is the king of all the beaſts of this country, and that he is, though a terrible enemy, yet a moſt kind and tender friend to all the beaſts who put themſelves under his protection. When I firſt ſaw you here, I acquainted his majeſty with it, and he has graciouſly deſired to ſee thee, and given me orders to conduct you to his palace. If thou wilt follow me, I promiſe thee the favour

of

of being admitted into his ſervice and protection; but, if thou refuſeſt to go along with me, know that thou haſt not many days to live in this place. So ſoon as the ox but heard the word *lion* pronounced, he trembled for fear; but, recovering himſelf a little as Damna continued his ſpeech, he at length made anſwer, If thou wilt aſſure me that he ſhall do me no harm I will follow thee. Damna, on this, immediately ſwore to him; and Cohotorbe, upon the faith of his oaths, conſented to go and wait upon the lion. Damna, on this, ran before to give the king notice of Cohotorbe's coming; and our ox, arriving ſoon after, made a profound reverence to the king, who received him with great kindneſs, and aſked him what occaſion had brought him into his dominions? In anſwer to which, when the ox had recounted to him all his adventures, Remain here, ſaid the lion, with us, and live in peace; for I permit all my ſubjects to live within my dominions in repoſe and tranquillity. The ox, having returned his majeſty thanks for his kind reception, promiſed to ſerve him with a real fidelity; and at length inſinuated himſelf in ſuch a manner into the lion's favour, that he gained his majeſty's confidence, and became his moſt intimate favourite.

This, however, was matter of great affliction to poor Damna, who, when he ſaw that Cohotorbe was in greater eſteem at court than himſelf, and that he was the only depoſitory of the king's ſecrets, it wrought in him ſo deſperate a jealouſy, that he could not reſt, but was ready to hang himſelf with vexation. In the fulneſs of his heart he flew to make his moan to Kalila.

Kalila. O my dear wife, ſaid he, I have taken a world of care and pains to gain the king's favour, and all to no purpoſe: I brought, you may remember, into his preſence the object that occaſioned all his diſturbances, and that very ox is now become the ſole cauſe of my diſquiet. To which Kalila anſwered, Spouſe, you ought not to complain of what you have done, or at leaſt you have nobody to blame but yourſelf. You ſhould have conſidered that this might prove the conſequence, when you undertook this enterprize, for you are now juſt in the condition of the derviſe who left his habitation.

FABLE VIII.

The DERVISE *that left his Habitation.*

A Certain king once preſented a derviſe, who was a great favourite with him, with a very rich habit; of which a cunning thief, in the neighbourhood, having notice, made uſe of the following ſtratagem to cheat him of it. He went, with a down-caſt look and demure countenance, to the derviſe in his habitation, and pretended an earneſt deſire to ſerve him, and that the utmoſt of his ambition was to attend on him as his maſter, and great example in holineſs, as long as he lived. The derviſe, overjoyed that he had got a novice who ſeemed to be ſo piouſly inclined, moſt willingly received him; but the thief, taking the firſt opportunity, ſtole the habit and carried it away. The derviſe, miſſing at once both his rich clothes and his novice, miſtruſted the buſineſs;

buſineſs; and ſo, leaving his habitation, reſolved to go to the city in ſearch of the robber. As he travelled upon the road, he met with two rams that were very furiouſly encountering one another, and interchanged ſuch deſperate horn-blows, that the blood ran down on every ſide. A fox, who was a witneſs of the combat, made his own advantage of it, and licked up the blood: but at length, as he was licking, he received ſuch a terrible blow over the head from one of the rams, that he died on the ſpot.

The derviſe ſtopt a good while to behold, and moraliſe upon, this accident, and, in ſhort, ſtayed ſo long, that, when he came to the city, the gates were ſhut. A good-natured woman, however, that lived in the city, looking out at window, and perceiving he wanted a lodging, called to him, and offered him the conveniency of her houſe. The derviſe, who was honeſt himſelf, and therefore ſuſpected no harm of others, very readily accepted her kindneſs, went into the houſe, and, as ſoon as he was entered, thruſt himſelf into a corner to ſay his uſual prayers. This woman, as the devil would have it, was a bawd, and kept a bevy of pretty girls, whoſe favours ſhe ſold to the young gentry of the place. Now among theſe girls there was one who was ſo violently beloved by a young gentleman, and of whom he was ſo jealous, that he would admit nobody elſe to come near her; which they, who were enamoured of her as well as himſelf, took ſo ill, that they perſuaded the young girl to rid herſelf of his company. And the girl, who feared him more than ſhe loved him, liſtening to the perſuaſions of her other lovers, made her jealous

tyrant

tyrant drunk, and the ſame night blew a poiſonous powder up into his noſtrils: this powder, however, as miſchief often rebounds on thoſe who occaſion it, forcing the young man to ſneeze, the ſtrength of the ſternutation blew a part of it into the courtezan's mouth; and ſhe, not being able to prevent its going down her throat, felt the effects of her own poiſon, and died the ſame hour. The poor derviſe, who was a trembling witneſs to all this, was aſtoniſhed at the monſtrous wickedneſs of the world, and thought the night extremely long.

As ſoon as day came, he made haſte to leave ſo dangerous a place, and took a lodging at a ſhoemaker's houſe, who received him with open arms. The ſame evening, however, the hoſt, being invited to a feaſt from which it was impoſſible for him to abſent himſelf, recommended to his family the care and good uſage of his gueſt.

Now this ſhoemaker's wife had a gallant, whom ſhe was extremely fond of; he was handſome, well-made, a man of ſome wit, and good-humoured; this loving couple met frequently together by means of a certain old ſurgeon's wife, who was ſo cunning a ſolicitreſs of lechery, that ſhe could have reconciled fire and water into an amorous conjunction; and had her tongue ſo well hung, and was ſo perfect in the art of wheedling, that ſhe would have made you believe a ſtone was made of wax. Whenever the ſhoemaker's wife knew her huſband was ſafe abroad, ſhe made uſe of this miſtreſs *Go-between*, to give notice to her paramour of his abſence; and now, believing ſhe had an excellent

cellent opportunity, ſent her away forthwith to tell her gallant the good news. Away comes he upon the firſt intimation: but, by what ill luck I know not, as he was knocking at the door, the ſhoemaker arrived, and finding the man, whom he already ſuſpected to be the grafter of his forehead, had had ſuch good intelligence, in he went, and, without ſaying a word, beat his wife, tied her to a poſt, and ſo went to bed.

While the moody cuckold, who had tired his arms with beſtowing his ſtrap upon his wife, was faſt aſleep, and dreaming, I warrant, of rams, ſtags, oxen, and other horned beaſts, in comes the pious *Go-between*, the ſurgeon's wife, and not knowing any thing of what had happened, and having found out the ſhoemaker's wife in the dark, 'Slife, ſiſter, ſays ſhe, why do you let the young man ſtay ſo long at the door! for ſhame, go and fetch him in. To whom the diſappointed bondwoman anſwered, with a deep ſigh and a low voice, I believe, ſays ſhe, ſome malicious demon or other ſent my huſband back from ſupper; for, home he came in ſuch a rage, that, not ſatisfied with almoſt breaking my bones, he has here tied me to a poſt. Now, if you would do a charitable act, unbind me, and ſtand in my place a moment, while I go and beg pardon of my dear friend for having made him ſtay ſo long; which done, I will immediately come back and be tied as I was.

The ſurgeon's wife, moved with compaſſion, and being a hearty well-wiſher to the ſweets of whoring, made no ſcruple to put herſelf in the room

room of her diſtreſſed neighbour, who immediately went to keep her word with her gallant. And the derviſe, who had heard all this diſcourſe, now no longer accuſed the ſhoemaker of cruelty.

In the mean time, however, as luck would have it, the ſhoemaker waked, and called to his wife; but the ſurgeon's mate, fearing to be known by her voice, made no anſwer; this put the ſhoemaker into ſuch a fury, that he leaped out of the bed, took a knife in his hand, and at one ſlaſh cut off, as he thought, his wife's noſe, and, holding it in his hand, Here, ſaid he, here is a preſent for you to ſend to your wagtail in a corner.

The poor ſurgeon's wife, though in the utmoſt agony, durſt not ſo much as ſigh for fear; however, quoth ſhe to herſelf, this is very hard luck, for me to ſuffer what the ſhoemaker's wife deſerves, while ſhe is toying and dallying in the arms of her lover.

The ſhoemaker's wife on her return, you may eaſily imagine, was very much ſurprized to find her faithful help-mate without a noſe; begged her a thouſand hearty pardons, unbound her, and tied herſelf in her place, while the ſurgeon's mate returned home, carrying her noſe in her hand.

Some hours after this, when ſhe thought her huſband might hear her, with her hands lifted up to heaven, Moſt powerful Deity, cried ſhe, who knoweſt the ſecrets of all hearts, thou knoweſt that my huſband has abuſed me without a cauſe, let him ſee that I am a woman of reputation, by removing from my face the deformity with which his cruelty has defaced it, and reſtoring me my noſe as it was before. The ſhoemaker

maker hearing thoſe words, Vile ſtrumpet, cried he, what wicked prayer art thou making? knoweſt thou not that the prayers of harlots never reach the throne of heaven? Prayers, that would be heard, muſt iſſue from a clean heart, and undefiled lips. Villanous and inhuman tyrant, cried his wife, riſe and admire the puiſſance of the Deity, and the exceſs of his goodneſs, who, knowing my innocence of the crime for which thou accuſeſt me, is pleaſed to demonſtrate my chaſtity by reſtoring me my noſe, to the end I may not be looked upon as a woman of diſhonour in this world. The ſhoemaker, believing ſuch a miracle impoſſible, riſes, lights a candle, comes to his wife, and, finding upon her face no mark at all of the cruel fact which he thought he had committed, confeſſed the injury he had done her to ſuſpect her, begged her pardon, and, by a thouſand careſſes, ſtrove to make her forget his cruelty.

The ſurgeon's wife, on the other hand, who was gone home to her lodging, as you may well believe, in great affliction, crept ſoftly into bed to her huſband, who, when he waked, aſked her for his caſe of inſtruments, that he might go and dreſs a perſon he had promiſed to be with before day. His wife was a long time ſeeking what her huſband demanded, and, when ſhe ſaw him quite out of patience, gave him a ſingle razor, which put him into ſuch a fury that he flung it at her head, calling her a thouſand jades and baggages. It was hardly day when this happened, which favoured the noſeleſs lady's deſign. Preſently therefore ſhe flung herſelf upon the ground, and filled the air with loud ſhrieks of murder, murder, which fetched all her neighbours in an inſtant

ſtant about her; who, ſeeing her all bloody, and without a noſe, began to cry out ſhame upon the ſurgeon, who was ſo aſtoniſhed, that he knew not what to ſay, nor which way to look. He knew not whether it was beſt for him to deny or confeſs the fact: however, when morning was come, they hurried the ſurgeon away before the magiſtrate, and demanded juſtice on him for his barbarity. As fortune would have it, however, the derviſe alſo went along with the rabble, and heard the caſe ſtated.

After the witneſſes were heard, Well, ſaid the judge to the ſurgeon, what have you to ſay for yourſelf? What was the reaſon that you abuſed your wife in this horrid manner? To which when the ſurgeon, ſeized with aſtoniſhment, ſtood mute, not knowing what to anſwer, the judge, without farther examination was going to condemn him to death.

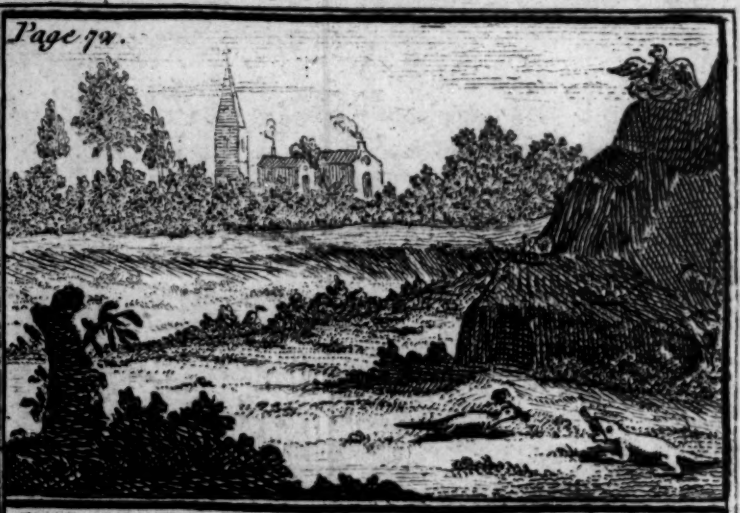
On this, the derviſe, who had with horror and amazement ſeen this and the other adventures of his journey, and was as it were poſſeſſed with the remembrance of them to ſuch a degree that he could not forbear continually repeating them in his mind, cried out, Hold, O judge! ſuſpend your judgement, and take care what ſentence you pronounce; it is neither the thief that ſtole my garments, nor the rams that killed the fox, nor the harlot that poiſoned her lover, nor, laſtly, the ſhoemaker that cut off the ſurgeon's wife's noſe, but every one of the ſufferers who have drawn upon themſelves all theſe misfortunes. Then the judge, leaving the ſurgeon and addreſſing himſelf to the derviſe, demanded the interpretation of this riddle.

The

The derviſe, in anſwer, gave him a full account of all that he had ſeen; and, moralizing on the whole, Sir, ſaid he, had I not taken the rich garment out of ambition, the thief had never robbed me; had not the fox thrown himſelf between the rams out of greedineſs, he had not been killed; had not the courtezan gone about to poiſon the young gentleman, ſhe had not periſhed herſelf; and, had not the ſurgeon's wife favoured the adultery of the ſhoemaker's, ſhe had never loſt her noſe. And from the whole this ſhort leſſon is to be learned, that they who commit evil cannot hope for good.

I have made uſe of this fable, ſaid Kalila to her ſpouſe, to ſhew you that you have brought theſe troubles upon your own head. It is true, ſaid Damna, that I am the cauſe of them; this I am too ſenſible of, but what I deſire of you is, to preſcribe me the remedy. I told you from the beginning, replied Kalila, that for my part I would never meddle with your affairs, and now do not intend to trouble myſelf with the cure of your diſturbances. Mind your own buſineſs yourſelf, and conſider what courſe you have to take, and take it; for, as to me, I have plagues enough of my own, without making myſelf unhappy about the misfortunes that your own follies have brought upon you. Well then, replied Damna, what I ſhall do is this, I will uſe all my endeavours to ruin this ox which occaſions me all my miſery, and ſhall be contented if I but find I have as much wit as the ſparrow that revenged himſelf upon the hawk. Kalila upon this deſired

him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him to recite that fable, and Damna gave it her in the following worlds.

FABLE IX.

The SPARROW *and the* SPARROW-HAWK.

TWO ſparrows had once built their neſt under the ſame hovel, where they had alſo laid up ſome ſmall proviſion for their young ones; but a ſparrow-hawk, who had built his neſt upon the top of a mountain, at the foot of which this hovel ſtood, came continually to watch at what time their eggs would be hatched; and, when they were, immediately ate up the young ſparrows. This was a moſt ſenſible affliction to both the parents. However, they had afterwards another brood, which they hid ſo among the thatch of the hovel, that the hawk was never able to find them; theſe therefore they bred up ſo well, and in ſo much ſafety, that they had both of them the pleaſure to ſee them ready to fly. The father and the mother, by their continual chirping, teſtified for a long time their joy for ſuch a happineſs; but, all on a ſudden, as the young ones began to be fledged, they fell into a profound melancholy, which was cauſed through extremity of fear leſt the ſparrow-hawk ſhould devour theſe young ones, as he had done the others, as ſoon as they found their way out of the neſt. The eldeſt of theſe young ſparrows, one day, perceiving this, deſired to know of his father the reaſon of his affliction; which the father having diſcovered to him, he made

made anſwer, that, inſtead of breaking his heart with ſorrow, it much better became him to ſeek out ſome way, if poſſible, to remove ſo dangerous a neighbour. All the ſparrows approved this advice of the young one; and, while the mother flew to get food, the father went another way in ſearch of ſome cure for his ſorrows. After he had flown about for ſome time, ſaid he to himſelf, I know not, alas! what it is I am ſeeking. Whither ſhall I fly? and to whom ſhall I diſcover my troubles? At length he reſolved, not knowing what courſe to take, to addreſs himſelf to the firſt creature he met, and to conſult him about his buſineſs. This firſt creature chanced to be a ſalamander, whoſe extraordinary ſhape at firſt affrighted him: however, the ſparrow would not alter his reſolution, but accoſted and ſaluted him. The ſalamander, who was very civil, gave him an obliging reception; and, looking upon him with a fixed eye, Friend, ſaid he, I diſcover much trouble in thy countenance; if it proceed from wearineſs, ſit down and reſt thyſelf; if from any other cauſe, let me know it, and, if it be in my power to ſerve thee, command me. With that the ſparrow told his misfortunes in ſuch moving language as raiſed compaſſion in the ſalamander. Well, ſaid he, be of courage, let not theſe troubles any more perplex thee, I will deliver thee from this wicked neighbour this very night; only ſhew me his neſt, and then go peaceably to rooſt with thy young ones; this the ſparrow accordingly punctually did, and returned the ſalamander many thanks for being ſo much concerned for his misfortunes.

No ſooner was the night come, but the ſalamander, determining to make good his promiſe, collected together a number of his fellows, and away they went in a body, with every one a bit of lighted ſulphur in their mouths, to the ſparrow-hawk's neſt, who, not dreaming of any ſuch thing, was ſurprized by the ſalamanders, who threw the ſulphur into the neſt, and burnt the old hawk, with all the young ones.

This fable teaches ye, that whoever has a deſign to ruin his enemy may poſſibly bring it about let him be ever ſo weak. But conſider, ſpouſe, cried Kalila, Cohotorbe is the king's chief favourite, and it will be a difficult thing, believe me, to ruin him; where prudent princes have once placed their confidence they ſeldom withdraw it becauſe of a bare report; and I preſume you will not be able to uſe any other means on this occaſion. I will take care however, replied Damna, of this at leaſt, that it ſhall be repreſented to the lion, that one of the ſix great things which cauſe the ruin of kingdoms, and which indeed is the principal, is to neglect and contemn men of wit and courage. That indeed, replied Kalila, is one very great one; but what, I pray, are the other five. The ſecond, continued Damna, is not to puniſh the ſeditious; the third is to be too much given to women, to play, and diverſions; the fourth, the accidents attending a peſtilence, a famine, or an earthquake; the fifth is being too raſh and violent; and the ſixth is, the preferring war before peace. You are wiſe and prudent, ſpouſe, replied Kalila, but let me, though more

ſimple, adviſe thee in this matter: Be not the carver of your own revenge; but conſider that whoever meditates miſchief commonly brings it at laſt upon his own head. On the other ſide, he, that ſtudies his neighbour's welfare, proſpers in every thing he undertakes, as you may ſee by the enſuing fable.

FABLE X.

The KING *who from a* SAVAGE TYRANT *became benign and juſt.*

THERE was once, in the eaſtern part of Egypt, a king, whoſe reign had long been a courſe of ſavage tyranny; long had he ruined the rich, and diſtreſſed the poor; ſo that all his ſubjects, day and night, implored of heaven to be delivered from him. One day, as he returned from hunting, after he had ſummoned his people together: Unhappy ſubjects, ſays he to them, my conduct has been long unjuſtifiable in regard to you: but that tyranny, with which I have governed hitherto, is at an end, and I aſſure you from henceforward you ſhall live in peace and at eaſe, and nobody ſhall dare to oppreſs you. The people were extremely overjoyed at the good news, and forbore praying againſt the king.

In a word, this prince made from this time ſuch an alteration in his conduct, that he acquired the title of the Juſt, and every one began to bleſs the felicity of his reign. One day, when his ſubjects were thus ſettled in happpineſs, one

one of his favourites preſuming to aſk him the reaſon of ſo ſudden and ſo remarkable a change, the king gave him this anſwer: As I rode out hunting the other day, ſaid he, I ſaw a ſeries of accidents, which threw me into a turn of mind that has produced this happy change; which, believe me, cannot give my people more real ſatisfaction than it does myſelf. The things that made this change in me where theſe; I ſaw a dog in purſuit of a fox, who, after he had overtaken him, bit off the lower part of his leg; however, the fox, lame as he was, made a ſhift to eſcape and get into a hole, and the dog, not able to get him out, left him there: hardly had he gone, however, a hundred paces, when a man threw a great ſtone at him and cracked his ſkull; at the ſame inſtant the man ran in the way of a horſe, that trod upon his foot and lamed him for ever; and, ſoon after, the horſe's foot ſtuck ſo faſt between two ſtones, that he broke his anclebone in ſtriving to get it out. On ſeeing theſe ſudden misfortunes befal thoſe who had engaged in doing ill to others, I could not help ſaying to myſelf, men are uſed as they uſe others: whoever does that which he ought not to do receives what he is not willing to receive.

This example ſhews you, my dear ſpouſe, that they, who do miſchief to others, are generally puniſhed themſelves for it when they leaſt expect it: believe me, if you attempt to ruin Cohotorbe, you will repent of it; he is ſtronger than you, and has more friends. No matter for that, dear ſpouſe, replied Damna, wit is al-

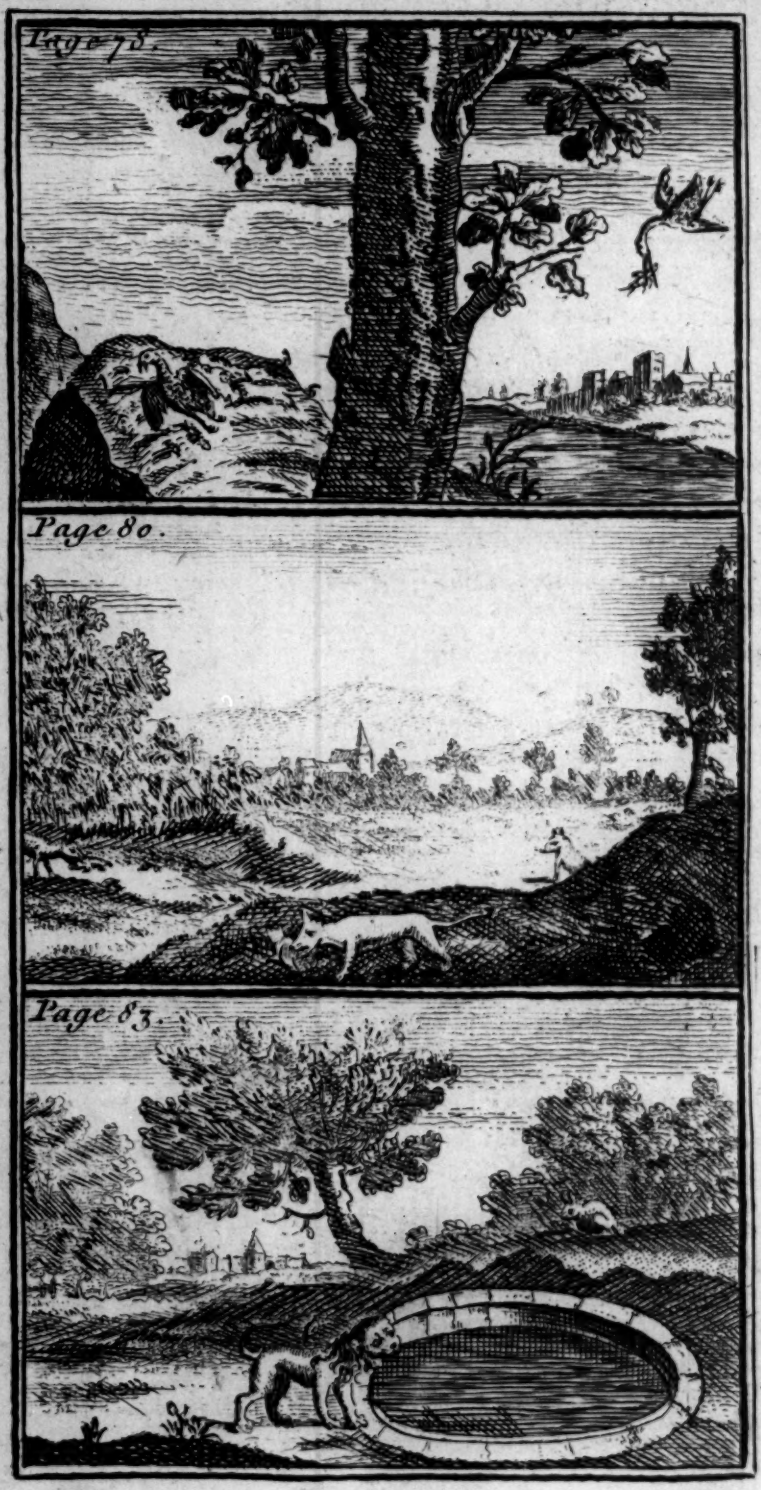
ways beyond ſtrength, as the following fable will convince you.

FABLE XI.

A RAVEN, *a* FOX, *and a* SERPENT.

A Raven had once built her neſt for many ſeaſons together in a convenient cleft of a mountain; but, however pleaſing the place was to her, ſhe had always reaſon enough to reſolve to lay there no more; for, every time ſhe hatched, a ſerpent came and devoured her young ones. The raven, camplaining to a fox that was one of her friends, ſaid to him, Pray tell me, what would you adviſe me to do to be rid of this ſerpent? What do you think to do? anſwered the fox. Why, my preſent intent is, replied the raven, to go and peck out his eyes when he is aſleep, that ſo he may no longer find the way to my neſt. The fox diſapproved this deſign, and told the raven, that it became a prudent perſon to manage his revenge in ſuch a manner, that no miſchief might befal himſelf in taking it: Never run yourſelf, ſays he, into the misfortune that once befel the crane, of which I will tell you the fable.

FABLE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FABLE XII.

The CRANE *and the* CRAY-FISH.

A Crane had once ſettled her habitation by the ſide of a broad and deep lake, and lived upon ſuch fiſh as ſhe could catch in it; theſe ſhe got in plenty enough for many years; but at length, being become old and feeble, ſhe could fiſh no longer. In this afflicting circumſtance ſhe began to reflect, with ſorrow, on the careleſſneſs of her paſt years; I did ill, ſaid ſhe to herſelf, in not making in my youth neceſſary proviſion to ſupport me in my old age; but, as it is, I muſt now make the beſt of a bad market, and uſe cunning to get a livelihood as I can: with this reſolution ſhe placed herſelf by the water-ſide, and began to ſigh and look mighty melancholy. A cray-fiſh, perceiving her at a diſtance, accoſted her, and aſked her why ſhe appeared ſo ſad? Alas, ſaid ſhe, how can I otherwiſe chooſe but grieve, ſeeing my daily nouriſhment is like to be taken from me? for I juſt now heard this talk between two fiſhermen paſſing this way: ſaid the one to the other, here is great ſtore of fiſh, what think you of clearing this pond; to whom his companion anſwered, no —there is more in ſuch a lake: let us go thither firſt, and then come hither the day afterwards. This they will certainly perform, and then, added the crane, I muſt ſoon prepare for death.

The cray-fiſh, on this, went to the fiſh and told them what ſhe had heard: upon which the poor fiſh, in great perplexity, ſwam immediately

to the crane, and, addreſſing themſelves to her, told her what they had heard, and added, we are now in ſo great a conſternation, that we are come to deſire your protection. Though you are our enemy, yet the wiſe tell us, that they, who make their enemy their ſanctuary, may be aſſured of being well received: you know full well that we are your daily food; and, if we are deſtroyed, you, who are too old to travel in ſearch of food, muſt alſo periſh; we pray you, therefore, for your own ſake as well as ours, to conſider and tell us what you think is the beſt courſe for us to take. To which the crane replied, That which you acquaint me with I heard myſelf from the mouths of the fiſhermen; we have no power ſufficient to withſtand them; nor do I know any other way to ſecure you but this: it will be many months before they can clear the other pond they are to go about firſt; and, in the mean time, I can at times, and as my ſtrength will permit me, remove you one after another into a little pond here hard by, where there is very good water, and where the fiſhermen can never catch you by reaſon of the extraordinary depth. The fiſh approved this counſel, and deſired the crane to carry them one by one into this pond: nor did ſhe fail to fiſh up three or four every morning; but ſhe carried them no farther than to the top of a ſmall hill, where ſhe ate them: and thus ſhe feaſted herſelf for a while.

But, one day, the cray-fiſh, having a deſire to ſee this delicate pond, made known her curioſity to the crane, who, bethinking herſelf that the cray-fiſh was her moſt mortal enemy, reſolved to get rid of her at once, and murder her as ſhe had

had done the reſt. With this deſign ſhe flung the cray-fiſh upon her neck, and flew towards the hill. But when they came near the place, the cray-fiſh, ſpying at a diſtance the ſmall bones of her ſlaughtered companions, miſtruſted the crane's intentions; and, laying hold of a fair opportunity, got her neck in her claw, and graſped it ſo hard, that ſhe fairly ſaved herſelf, and ſtrangled the crane.

This example, ſays the fox, ſhews you, that crafty, tricking, people often become victims to their own cunning. The raven, returning thanks to the fox for his good advice, ſaid, I ſhall not, by any means, neglect your wholeſome inſtructions; but what ſhall I do? Why, replied the fox, you muſt ſnatch up ſomething that belongs to ſome ſtout man or other, and let him ſee what you do, to the end he may follow you: which, that he may eaſily do, do you fly ſlowly; and, when you are juſt over the ſerpent's hole, let fall the thing that you hold in your beak or talons, whatever it be; for then, the perſon that follows you, ſeeing the ſerpent come forth, will not fail to knock him on the head. The raven did as the fox deſired him, and by that means was delivered from the ſerpent.

What cannot be done by ſtrength, ſaid Damna, is to be performed by policy. It is very true, replied Kalila; but the miſchief here is, that the ox has more policy than you. He will, by his prudence, fruſtrate all your projects, and, before you can pluck one hair from his tail, will flea off your ſkin. I know not whether you have ever heard of the fable of the rabbit, the fox,

and the wolf; if not, I will tell it you, that you may make your advantage of it in the preſent caſe.

FABLE XIII.

The RABBIT, *the* FOX, *and the* WOLF.

A Hungry wolf once ſpied a rabbit feeding at the foot of a tree, and was ſoon preparing to ſeize him. The rabbit, perceiving him, would have ſaved his life by flight; but the wolf threw himſelf in his way, and ſtopped his eſcape: ſo that, ſeeing himſelf in the power of the wolf, ſubmiſſive and proſtrate at his feet, he gave him all the good words he could think of. I know, ſaid he, that the king of all creatures wants a ſupply to appeaſe his hunger, and that he is now ranging the fields in ſearch of food; but I am but an inſignificant morſel for his royal ſtomach: therefore let him be pleaſed to take my information. About a furlong from hence lives a fox that is fat and plump, and whoſe fleſh is as white as a capon's: ſuch a prey will do your majeſty's buſineſs. If you pleaſe I will go and give him a viſit, and engage him to come forth out of his hole: then, if he prove to your liking, you may devour him; if not it will be my glory that I had the honour of not dying in vain, but being a ſmall breakfaſt for your majeſty.

Thus, over-perſuaded, the wolf gave the rabbit leave to ſeek out the fox, and followed him at the heels. The rabbit left the wolf at the entrance of the hole, and crept in himſelf, over-

joyed

joyed that he had ſuch an opportunity to revenge himſelf on the fox, from whom he had received an affront, which he had for a long time pretended to have forgot. He made him a low congee, and gave him great proteſtations of his friendſhip. On the other ſide, the fox was no leſs obliging in his anſwers to the rabbit's civilities, and aſked him what good wind had blown him thither. Only the great deſire I had to ſee your worſhip, replied the rabbit, and there is one of my relations at the door, who is no leſs ambitious to kiſs your hands, but he dares not enter without your permiſſion. The fox, on this, miſtruſting there was ſomething more than ordinary in all this civility, ſaid to himſelf, I ſhall find the bottom of all this preſently, and then, if it prove as I ſuſpect, I will take care to pay this pretended friend of mine in his own coin. However, not ſeeming to take any notice of what he ſuſpected, Sir, ſaid he to the rabbit, your friend ſhall be moſt welcome, he does me too much honour—— but, added he, I muſt entreat you to let me put my chamber in a little better order to receive him. The rabbit too much perſuaded of the good ſucceſs of his enterprize, Puh, puh, ſaid he, my relation is one that never ſtands upon ceremonies, and ſo went out to give the wolf notice that the fox was fallen into the ſnare. The wolf thought he had the fox faſt already, and the rabbit believed himſelf quite out of danger, as having done the wolf ſuch a piece of good ſervice. But the fox was too ſharp ſighted to be thus trepanned out of his life. He had, at the entrance of his hole, a very deep trench, which he had digged on purpoſe to guard him againſt ſurprizes of this nature. Pre-

ſently, therefore, he took away the planks, which he had laid for the convenience of thoſe that came to viſit him, covered the trench with a little earth and ſtraw, and ſet open a back door in caſe of neceſſity; and, having thus prepared all things, he deſired the rabbit and his friend to walk in. But, inſtead of the ſucceſs of their plot, the two viſitors found themſelves, before they expected it, in the bottom of a very deep pit, and the wolf, imagining that the rabbit had a hand in the contrivance, in the heat of his fury tore him to pieces.

By this you ſee, that fineſſe and policy ſignify nothing, where you have perſons of wit and prudence to deal with. It is very true, ſaid Damna, but the ox is now proud of his preferment, and thoughtleſs of danger, at leaſt from me; for he has not the leaſt ſuſpicion of my hatred. A rabbit, wiſer than that you have been ſpeaking of, once undertook the ruin of a lion, and you ſhall ſee how he brought it about.

FABLE XIV.

The LION *and the* RABBIT.

IN the neighbourhood of Mianſtol* there was a very delightful meadow, where ſeveral wild beaſts had taken up their habitations, by reaſon of the pleaſantneſs of the place. Among thoſe creatures there was a furious lion, who diſturbed the peace of all the reſt with his continual

* Mianſtol is a large tract of country on the banks of the Ganges, uninhabited, except by a great number of wild beaſts.

murders.

murders. In order to remedy this dreadful evil, one day they met all together, went to wait upon the lion, and layed their caſe before him; that they were his ſubjects, and, in conſequence, that it no way became him to make, every day, ſuch dreadful ſlaughters among them, of whole families together. You ſeek after us, added they, to rule over us; but, though we are proud of a king of ſo much valour, yet, in fear, we avoid you; would you live peaceably with us, and enjoy your quiet by letting us alone, we would bring you every morning ſufficient and delicate food, nor ſhould you ever want to crown your meals with a flaſket of tame and wild fowl, and you ſhould, yourſelf, never be put to the toil of hunting. The lion readily accepted this propoſal, and the beaſts caſt lots every morning, and he, upon whom the lot fell, was appointed to hunt for the lion.

One day the lot fell upon a rabbit, who ſeeing he could not avoid it, after he had ſummoned all the beaſts together, ſaid to them, You ſee how miſerable a life it is we lead here; either we muſt be eaten ourſelves, or ſpend our labour to feed a churliſh maſter. Now hear what I have to propoſe; do you but ſtand by me, and I will certainly deliver you from this cruel tyrant that reigns over us. To this they all unanimouſly anſwered, that they would do their utmoſt. Upon this the rabbit ſtayed in his hole till the hour of dinner was paſt, and made no proviſion for the lion. By this time the lion's anger augmented with his appetite; he laſhed the ground with his tail, and at length perceiving the rabbit, Whence come you, ſaid he, and what are my ſubjects doing? Do

they ſuppoſe, I accepted their propoſal, and ſpared their lives, to be kept without victuals by their idleneſs? Be aſſured, if I wait much longer, they ſhall, ſome of them, ſeverely pay for it. May it pleaſe pour majeſty hear me, anſwered the rabbit, bowing to him with a profound reſpect; your ſubjects, ſacred ſir, have not been wanting in their duty; they ſent me hither to bring your majeſty your accuſtomed proviſion; but I met a lion by the way who took it from me. I told him, when he ſeized it, that it was for the king: to which he moſt inſolently anſwered, that there was no other king in this country but himſelf. Struck dumb with this monſtrous behaviour, I left him, and ran to inform your majeſty of this heinous piece of inſolence. The lion, on this, furiouſly turning about his burning eyes, cried out, Who is this audacious uſurper that dares to lay his paw upon my food, which my ſubjects had laboured to provide for me? can'ſt thou ſhew me where the audacious traitor lives? Yes ſir, replied the rabbit, if you will be pleaſed to follow me. The lion, breathing revenge and deſtruction, followed the wily rabbit; and when they came to a well that was full of clear water, ſir, ſaid the rabbit, your enemy lives in this well, I dare not ſhew him you, but only be pleaſed to look in yourſelf, and you will ſee him: have a care, however, that you are not firſt aſſailed. With that the lion went ſtalking to the well, and, ſeeing the reflection of his own image, which he took to be anothor lion in the water that had devoured his food, enflamed with anger he flung himſelf into the well to encounter this mortal foe, and there was drowned himſelf.

This

This fable ſhews you, that a ſtrong perſon may he deſtroyed by one that is much weaker, when he is not miſtruſted. Well, well, ſaid Kalila, if you can ruin the ox without doing the lion any harm, go on and proſper; if not, I adviſe you to give over your enterpriſe: for it does not become a ſubject, for his own private intereſt and repoſe, to ſuffer any miſchief to befal his prince.

Here the confabulation between Damna and Kalila ended; and Damna, having taken leave of his wife, abſented himſelf for ſome time from the lion's court. Afterwards he returned, and affecting an air of ſadneſs before his majeſty, Honeſt Damna, ſaid the king to him, whence comeſt thou? where haſt thou been this long time? Any news abroad? Yes, ſir, anſwered Damna with a deep ſigh, news indeed; ſuch news as I dread to ſpeak, yet ſuch as your majeſty ought to hear. On this the king, ſtarting for fear, cried out, What is it? I beg your majeſty, replied Damna, ſince you will hear it, will be pleaſed to grant me a private audience. Affairs of importance ought never to be delayed, replied the king; and ſo, commanding the room to be immediately cleared, ordered Damna to ſpeak what he had to ſay. It is requiſite, ſaid that wily miniſter, that the bearer of ill news ſhould have the addreſs to give it an allay; and it is alſo moſt neceſſary, that he, to whom it is reported, ſhould be able to judge whether the perſon who makes the report be worthy to be credited, or whether he ſpeak falſely and for the ſake of his own intereſt; and, if he be

worthy

worthy to be believed, he ought to be entirely confided in, when his diſcourſe may be advantageous to the public, or, what is yet of greater conſequence, to the ſovereign himſelf. On this the lion interrupting him, Thou knoweſt, ſaid he, that I have experienced thy fidelity, and therefore ſpeak boldly what thou haſt to ſay. The purity of my intentions, continued Damna, have made me to aſſume this boldneſs, and I am more than happy to be known to your majeſty. I queſtion not thy zeal, ſaid the lion; but pr'ythee come to the news which it ſo much concerns me to know.

When Damna perceived the good ſucceſs of his flatteries, and that the king had confidence in him, he thus began his diſcourſe. Sir, ſaid he, I am ſorry to relate it, but my excellently eſteemed friend, and your majeſty's great favourite, Cohotorbe, has daily conferences with the grandees and chieftains of your army, and I know that in them he improves every circumſtance, as much as lies in his power, to your majeſty's prejudice; which makes me believe he has ſome deſign upon your ſacred perſon. I grieve to tell this, and am not leſs aſtoniſhed than angry, when I reflect that he ſhould ſo ungratefully abuſe your favours, and the particular friendſhip with which you are pleaſed to honour him. Damna, cried the lion, take care what thou ſayeſt; thou art accuſing one of whom I have a ſettled good opinion: but, if this be true, what courſe is to be taken? Sir, replied Damna, there are two ſorts of people in the world, the one ſage and prudent, the other raſh and inconſiderate. The laſt are always at a loſs, when any accident befals

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fals them; the other always foreſee things, and therefore nothing moves them, whatever happens. We ought, ſir, to imitate their prudence, and ſecure ourſelves from danger, ſo ſoon as we have the leaſt notice or intimation of it. There is alſo, beſides theſe, yet another ſort of people, who, I have obſerved, never truly foreſee danger; but, however, know how to take the proper courſes when it preſents itſelf: and theſe three characters put me in mind of the fable of the three fiſh, which I would tell your majeſty, did I not fear it would offend your patience. The lion, on this, commanded Damna to let him hear it out; ſo Damna thus proceeded.

FABLE XV.

The two FISHERMEN *and the three* FISH.

THERE was once, in your majeſty's dominions, a certain pond, the water of which was very clear, and emptied itſelf into a neighbouring river. This pond was in a quiet place; it was remote from the highway, and there were in it three fiſh; the one of which was prudent, the ſecond had but little wit, and the third was a mere fool. One day, by chance, two fiſhermen, in their walks, perceiving this pond, made up to it, and no ſooner obſerved theſe three fiſh, which were large and fat, but they went and fetched their nets to take them. The fiſh ſuſpecting, by what they ſaw of the fiſhermen, that they intended no leſs than their deſtruction, be-

began to be in a world of terror. The prudent fiſh immediately reſolved what courſe to take: he threw himſelf out of the pond, through the little channel that opened into the river, and ſo made his eſcape. The next morning the two fiſhermen returned; they made it their firſt buſineſs to ſtop up all the paſſages, to prevent the fiſh from getting out, and were making preparations for taking them. The half-witted fiſh now heartily repented that he had not followed his companion; at length, however, he bethought himſelf of a ſtratagem; he appeared upon the ſurface of the water with his belly upward, and feigned to be dead. The fiſherman alſo, having taken him up, thought him really what he counterfeited himſelf to be, ſo threw him again into the water. And the laſt, which was the fooliſh fiſh, ſeeing himſelf preſſed by the fiſhermen, ſunk down to the bottom of the pond, ſhifted up and down from place to place, but could not avoid, at laſt, falling into their hands, and was that day made part of a public entertainment.

This example, continued Damna, ſhews your majeſty, that you ought to prevent Cohotorbe from doing the miſchief he intends, by making yourſelf maſter of his life, before he have yours at his command. What you ſay is very agreeable to reaſon, ſaid the king, but I cannot yet believe that Cohotorbe, upon whom I have heaped ſo many favours, ſhould be ſo perfidious as you repreſent him. Why, it is moſt true, replied Damna, that he never received any thing but kindneſs from your majeſty; but, *what is bred in the bone will*

never

never out of the fleſh; neither can any thing come out of a veſſel but what is put into it. Of which the following fable is a ſufficient proof.

FABLE XVI.

The SCORPION *and the* TORTOISE.

A Tortoiſe and ſcorpion hadonce contracted a great intimacy, and bound themſelves in ſuch a tie of friendſhip, that the one could not live without the other. Theſe inſeparable companions, one day, finding themſelves obliged to change their habitation, travelled together; but, in their way, meeting with a large and deep river, the ſcorpion making a ſtop, ſaid to the tortoiſe, My dear friend, you are well provided for what we ſee before us, but how ſhall I get over this water? Never trouble yourſelf, my dear friend, for that, replied the tortoiſe, I will carry you upon my back ſecure from all danger. The ſcorpion on this, without heſitation, got upon the back of the tortoiſe, who immediately took water and began to ſwim. But he was hardly got half way acroſs the river, when he heard a terrible rumbling upon his back, which made him aſk the ſcorpion what he was doing? Doing! replied the ſcorpion, why I am whetting my ſting, to try whether I can bore this horny cuiraſs of yours, that covers your fleſh like a ſhield from all injuries. O ungrateful wretch, cried the tortoiſe, wouldſt thou, at a time when I am giving thee ſuch a demonſtration of my friendſhip,

friendſhip, wouldſt thou, at ſuch a time, pierce with thy venomous ſting the defence that nature has given me, and take away my life?

It is well, however, I have it in my power both to ſave myſelf and reward thee as thou deſerveſt; ſo ſaying, he ſunk his back to ſome depth under water, threw off the ſcorpion, and left him to pay his life, the juſt forfeit of his monſtrous ingratitude. Had he not deſtroyed his ungrateful favourite, in this manner, royal ſir, continued Damna, his own life had paid for it; and it is a good and moſt juſt general rule, that the wicked are never to be favoured. You urge me too hard upon this ſubject, ſaid the lion, and I cannot but think that, were Cohotorbe capable of ſo much perfidiouſneſs, he would certainly have ſhewn his malicious intentions before. Never truſt to that, replied Damna, he carries on his deſign with more prudence. He will not, royal ſir, attack your majeſty's perſon openly and publicly himſelf; no, but he will cajole your whole court, and delude them into his intereſts, and then take his own time to deſtroy your ſacred perſon, and, openly avowing his guilt, perhaps, ſet himſelf up for king in your place. Juſt heaven keep me from ſeeing ſuch a day! providence defend me from ſuch maſters! You ſay ſomething indeed now, ſaid the lion, interrupting him; but, now I know him guilty, how ſhall we find a fair pretence to be rid of him? Let me alone for that, replied Damna, a faithleſs ſubject muſt be puniſhed.

Theſe amuſements of the ſubtle fox made ſuch an impreſſion on the mind of the king, that he at length told Damna he was come to a reſolution to admit Cohotorbe no more into his preſence,

ſence, but to baniſh him altogether from his court, after he had upbraided him with his ingratitude, and let him know the reaſon of his fall. This reſolution, however, was far enough from being pleaſing to Damna; a guilty conſcience never can have reſt: he feared that, if the king once came to talk with Cohotorbe, all his villany would be diſcovered. On this, ſaid he to the lion, Sir, if I may continue my boldneſs of ſpeaking to your majeſty, I have heard, from perſons of underſtanding, that a prince ought never to inflict public puniſhment upon faults committed in ſecret; nor ſecretly to chaſtiſe public crimes: therefore, ſeeing Cohotorbe is a ſecret tranſgreſſor, he muſt be privately puniſhed. No, replied the lion, it is a great piece of injuſtice to puniſh any one before he be told the reaſon of his puniſhment. To ſatisfy yourſelf of his guilt, replied Damna, it will be ſufficient, that once for all you make him ſenſible of your diſpleaſure, and give him a cold reception: his conſcience will upbraid him with his perfidiouſneſs at the ſame inſtant, and he will no longer doubt but that you are preparing for him his due reward; and you will perceive him accordingly diſturbed and agitated in his mind, which will be an evident proof of the truth of my ſuſpicions. If it prove ſo, replied the lion, I ſhall ſoon be convinced of his treaſon.

Damna, now ſeeing the king prepared to his heart's deſire, went to Cohotorbe, and made him a low bow. To whom, the ox, after many careſſes, ſaid, My good old friend, what is the reaſonthat you come to ſee me no oftener? Is it becauſe you think me no longer one of your friends?

friends? Though I have been abſent for ſome time, replied Damna, yet, believe me, I have ſtill preſerved you in my thoughts. But why, replied the ox, did you retire from the court? For this plain reaſon, replied Damna, becauſe I love my liberty; and, when we are in the king's preſence, we tremble for fear, as always being under reſtraint. If I miſtake not, friend, replied Cohotorbe, you look as if you were not ſatisfied with the king, and were afraid of ſome misfortune or foul play. Indeed you have gueſſed but too well the cauſe of my uneaſineſs, anſwered Damna; I tremble, and am as troubled as you can conceive me to be; but it is for your ſake, friend, and not for my own, that I am in this perplexity. Poor Cohotorbe, terribly frighted at this anſwer, quaking for fear, ſays to Damna, My dear friend, let me know the danger that threatens me, that, if poſſible, I may guard againſt it. To this Damna, with a look of great compaſſion, replied, It is but juſt, friend, that you ſhould know your danger, nor ſhould I act conſiſtently with that friendſhip I have ever profeſſed to you not to acquaint you with it: the truth therefore is this: a friend of mine has intruſted me with a private diſcourſe which paſſed ſome days ago, between the king and a great perſon who has no kindneſs for your lordſhip. Said the king to this great perſon, *I have been conſidering that Cohotorbe is now very fat and of no uſe to us; and, as I muſt a few days hence, feaſt all the lords of my court, I think the cheapeſt way will be to roaſt this ox alive and whole for their entertainment.* I tremble to repeat this; but, as I knew it, I could not but inform you of it, and bring

bring you the news to convince you that I am your real friend, and to aſſiſt you, as far as lies in my power, to avoid the danger. Cohotorbe was aſtoniſhed at this piece of diſmal intelligence: But by what device, ſaid he, ſhall I be able to eſcape this intended cruelty of the king? alas, good heaven is my witneſs, I never gave him the leaſt occaſion to uſe me ſo ſeverely: certainly I muſt have ſome private enemy who has falſely accuſed me behind my back, and incenſed him without a cauſe again me: and a prince, who diſcards and puniſhes a ſervant on ſuch grounds, is like the drake, who ſeeing the reſemblance of the moon in the water, thought it to be ſome extraordinary fiſh, and, deluded with that error, dived ſeveral times to catch it; but, mad to ſee that all his efforts proved vain, in a violent rage came out of the water, ſwearing never to return to that element again: and after that, though he were never ſo hungry, would never dive more after any fiſh, believing it to be only the light of the moon: but for me, unhappy that I am, backbiters and flatterers have ſo prepoſſeſſed the lion againſt me, that, whatever I do henceforward to pleaſe him, he will ſtill believe that I only diſſemble. I know not what to ſay, or how to adviſe in this caſe, replied Damna, the king may ſee his error, and alter his mind; but then, on the other ſide, being abſolute in his power, he may, without being bound to give any reaſon for it, condemn you to death. It is moſt true, replied Cohotorbe, that princes often ſeek the deſtruction of thoſe who ſeem their greateſt favourites. And many, who envy the grandeur and eaſe of a court-life, know not the dangerous accidents

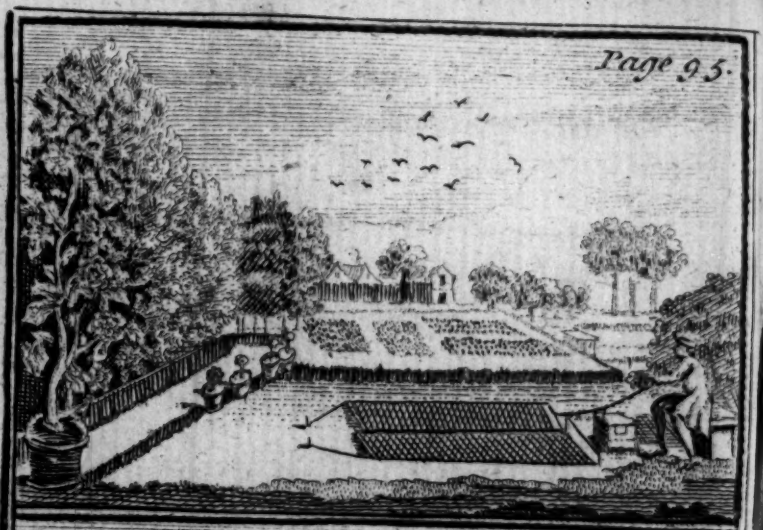
accidents that attend it. As you may learn by the enſuing fable.

FABLE XVII.

The FALCON *and the* HEN.

OF all the animals I was ever acquainted with, ſaid a falcon once to a hen, you are the moſt unmindful of benefits, and the moſt ungrateful. Why, what ingratitude replied the hen, have you ever obſerved in me? Can there be a greater peace of ingratitude, replied the falcon, than that which you commit in regard to men? By day they ſeek out every nouriſhment to fat you; and, in the night, you have a place always ready to rooſt in, where they take care that your chamber be cloſe barred up, that nothing may trouble your repoſe: nevertheleſs, when they would catch you, you forget all their goodneſs to you, and baſely endeavour to eſcape their hands; which is what I never do, I that am a wild creature, no way obliged to them, and a bird of prey: upon the meaneſt of their careſſes I grow tame, ſuffer myſelf to be taken, and never eat but upon their fiſts. All this is very true, replied the hen; but I find you know not the reaſon of my flight; you never ſaw a falcon upon the ſpit; but I have ſeen a thouſand hens dreſt with all manner of ſauces.

I have recited this fable to ſhew you, that often they, who are ambitious of a court-life, know not the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the inconveniences of it. I believe, friend, ſaid Damna, that the lion ſeeks your life for no other reaſon but becauſe he is jealous of your virtues. The fruit-trees only, replied Cohotorbe, are ſubject to have their branches broken; nightingales are caged becauſe they ſing more pleaſantly than other birds; and we pluck the peacock's feathers from their tails for no other reaſon but becauſe they are beautiful. Merit alone is, therefore, too often the ſource and origin of our misfortunes. However, I am not afraid of whatever contrivances the malice of wicked people can make to my prejudice; but ſhall endeavour to ſubmit to what I cannot prevent, and imitate the nightingale in the following fable.

FABLE XVIII.

The NIGHTINGALE *and the* COUNTRYMAN.

A Certain countryman had a roſe-buſh in his garden, which he made his ſole pleaſure and delight. Every morning he went to look upon it, in the ſeaſon of its flowering, and ſee his roſes ready to blow. One day, as he was admiring, according to his cuſtom, the beauty of the flowers, he ſpied a nightingale, perched upon one of the branches near a very fine flower, and plucking off the leaves of it one after another. This put him into ſo great a paſſion, that the next day he laid a ſnare for the nightingale in revenge for the wrong; in which he ſucceeded ſo well, that he took the bird and immediately put her in a cage. The nightingale, very melancholy

choly to ſee herſelf in that condition, with a mournful voice aſked the countryman the reaſon of her ſlavery. To whom he replied, Knoweſt thou not that my whole delight was in thoſe flowers, which thou waſt wantonly deſtroying? Every leaf which thou pluckedſt from that roſe was as a drop of blood from my heart. Alas! replied the nightingale, you uſe me very ſeverely for having cropt a few leaves from a roſe; but expect to be uſed harſhly in the other world, for afflicting me in this manner; for there all people are uſed after the ſame manner as they here uſe the other animals. The countryman, moved with theſe words, gave the nightingale her liberty again; for which ſhe, willing to thank him, ſaid, Since you have had compaſſion in your nature, and have done me this favour, I will repay your kindneſs in the manner it deſerves. Know therefore, continued ſhe, that, at the foot of yonder tree, there lies buried a pot full of gold, go and take it, and heaven bleſs you with it. The countryman digged about the tree, and, finding the pot, aſtoniſhed at the nightingale's ſagacity in diſcovering it; I wonder, ſaid he to her, that, being able to ſee this pot, which was buried under ground, you could not diſcover the net that was ſpread for your captivity? Know you not, replied the nightingale, that, however ſharp-ſighted or prudent we are, we can never eſcape our deſtiny.

By this example you ſee that, when we are conſcious of our own innocence, we are wholly to reſign ourſelves up to our fate. It is very true, replied Damna; the lion, however, according

to

to the moſt juſt obſervation of the captive nightingale in your fable, in ſeeking your deſtruction, cannot but incur divine puniſhment; and, deſirous as he is to augment his grandeur by your fall, I am apt to to think that what once befel the hunter will be his deſtiny.

FABLE XIX.

The HUNTER, *the* FOX, *and the* LEOPARD.

A Certain hunter once, ſaid Damna, purſuing his diſcourſe, eſpied, in the middle of a field, a fox, who looked with ſo engaging an aſpect, and had on a ſkin ſo fair and lovely, that he had a great deſire to take him alive. With this intent he found out his hole, and juſt before the entrance into it dug a very deep trench, which he covered with ſlender twigs and ſtraw, and, having laid on it a piece of ſmoking lamb's fleſh, juſt cut up, went and hid himſelf in a corner, out of ſight. The fox returning to his hole, and obſerving, at a diſtance, what the hunter had left for his breakfaſt, preſently ran to ſee what dainty morſel it was. When he came to the trench, he would fain have been taſting the delicate entertainment; but the fear of ſome treachery would not permit him to fall to: and, in ſhort, finding he had ſtrong reaſons to ſuſpect ſome ill deſign towards him, he was cunning enough to remove his lodging, and take up other quarters. In a moment after he was gone, as fortune would have it, came a hungry leopard, who, being tempted by

the ſavory odour of the yet warm and ſmoking fleſh, made ſuch haſte to fall to, that he tumbled into the trench. The hunter, hearing the noiſe of the falling leopard, immediately threw himſelf into the trench, without looking into it, never queſtioning but that it was the fox he had taken; but there found, inſtead of him, the leopard, who tore him in pieces, and devoured him.

This fable teaches us, that, however earneſtly we may wiſh for any event, prudence and wiſdom ought to regulate our deſires. I did very ill indeed, replied Cohotorbe, to accept the lion's offer of favour and friendſhip, and now heartily wiſh I had been content with an humbler fortune. It is not enough, replied Damna, interrupting him, to repent and bewail your paſt life; your buſineſs is now to endeavour to moderate the lion's paſſion. I am aſſured of his natural good-will to me, replied Cohotorbe; but traitors and flatterers will do their utmoſt to change his favour into hatred, and I am afraid they will bring about their deſigns. Do not you remember that the wolf, the fox, and the raven, once ruined the camel.

FABLE XX.

The WOLF, *the* FOX, *the* RAVEN, *and the* CAMEL.

IN former ages, continued Cohotorbe, there were a crafty raven, a ſubtle fox, and a bloody wolf, who put themſelves into the ſervice

vice of a lion, that held his court in a wood, near a certain not-much-frequented highway. Near this place, a merchant's camel once, quite tired with long travel, got rid of his burden, and lay down to reſt himſelf, and, if poſſible, preſerve his life. In a few days after, having recovered his ſtrength, he roſe up, and, ignorant of the governor of theſe territories, entered into the lion's wood, with a deſign to feed. But, before he had ſpent an hour in travelling into it, he was aſtoniſhed at the appearance of the lion, whoſe majeſtic gate and aſpect ſoon informed our traveller that he was monarch of the place. The camel, who, at firſt ſight, expected nothing but to be devoured, was rejoiced to find this, and humbly offered him his ſervice. The lion accepted it; and, after he knew by what accident he came into the place, aſked him what he would chooſe to do? Whatever your majeſty pleaſes, replied the camel, very ſubmiſſively. Thou art at thy liberty, replied the lion, to return, if thou likeſt it, and be the ſlave of thy former maſter; or, if thou wilt rather live with me, thou haſt my ſacred and inviolable promiſe that thou ſhalt be ſecure from all injuries. The camel was very glad of this, and remained with the lion, doing nothing but feed without diſturbance, ſo that he ſoon became plump and fat.

One day, after this, the lion, in his hunting, met an elephant, with whom he encountered; and, returning wounded to the wood, at length he was ſtarved to death. While he lay on his death-bed, however, the raven, the wolf, and the fox, who lived only upon what the lion left after he had been at the field, fell into a deep melancholy; which

the lion perceiving, he ſaid to them, I am more ſorry for your ſadneſs than for my own wounds. Go, and ſee if you can meet with any veniſon in the purlieus adjoining; if you do, return and give me notice, and, notwithſtanding my wounds, I will go and ſeize it for you. Upon this, away they went, left the lion, and held a council all three together. Said the wolf, if I may ſpeak among you, friends, what good does this camel do here? we have no correſpondence with him; nor does the lion get any thing by him; let us kill him, and he will keep us alive two or three days, and, by that time, the king may, perhaps, be cured of his wounds. This advice, however, though hunger much pleaded in its favour, did not much pleaſe the fox, who affirmed that the camel's life could not be juſtly taken away, ſince the lion had given his word and ſolemn promiſe that he ſhould live unmoleſted in the wood; for that ſuch an action would render the king odious to all poſterity, who would look upon him as a perfidious monarch, who gave protection to a ſtranger in his dominions only to put him to death without a cauſe, whenever he could make an advantage of his deſtruction.

On this, the raven, who had as hungry a belly as the wolf, together with a great deal of wit and as much malice, took upon him to reconcile both theſe opinions, ſaying, that there might be a fair pretence found to colour the death of the camel. Stay here, continued he, till I return, and I will bring you the lion's conſent for his deſtruction. So ſaying, away he went to the lion; and, when he came in his preſence, making a profound reverence, and putting on a ſtarved and meager

meager look, ſaid, May it pleaſe your majeſty to hear me a few words: we are almoſt famiſhed to death, and ſo weak that we can hardly crawl along; but we have found out a remedy for all this, and, if your majeſty will but give leave, have contrived how we ſhall have a feaſt. What is your remedy? anſwered the lion, hardly able to open his jaws for weakneſs and anguiſh; and what the feaſt you propoſe yourſelves? To whom the raven replied, Sir, the camel, whom you once met in the wood, lives like a hermit in your kingdom; he never comes near us, nor is he good for any thing but to ſatisfy our hunger. And, in regard your majeſty wants good and wholeſome diet in your preſent weak condition, I am ſurgeon enough to venture to aſſure you, that camel's fleſh muſt be very proper for you. The lion, who was of a truly noble diſpoſition, was highly incenſed at this propoſal of the raven, and very paſſionately exclaimed, Oh! what a wicked and treacherous age is this! vile and cunning as you are, for I have long known you, Corvo, (for ſo was the raven called,) how can all your ſophiſtry prove it lawful in a king to be faithleſs, and violate aſcertained promiſes? Sir, replied the raven, far be it from me to attempt to prove that; but, may it pleaſe your majeſty, I cannot but remember, upon this moſt urgent occaſion, that great caſuiſts hold it for a maxim, that a ſingle perſon may be ſacrificed to the welfare of a whole nation. Or, ſhould not this be entirely ſatisfactory to your majeſty, perhaps there may be ſome expedient found to diſengage you from your promiſe. Upon that, the lion bowed down his head with fatigue and anguiſh, as if to con-

ſider of it, and the raven returned to his companions, to whom he related what diſcourſe had paſſed between the king and him. And now, ſaid he, let us go to the camel, and inform him of the unfortunate accident that has befallen the king, and of his being likely to ſtarve; and then lay before him, that, ſince we have ſpent the greateſt part of our lives in peace and plenty under the king's reign, it is but juſt that ſome of us now ſhould ſurrender up our own to prolong his days.

In purſuance of this diſcourſe, we will engage the camel to accompany us, and go to the king and offer him our three carcaſes; ſtriving, at the ſame time, which ſhall be moſt free of his fleſh to ſerve his majeſty for his preſent nouriſhment. The camel, perhaps, will then be willing to follow our example, and offer to ſacrifice himſelf in the ſame manner, and then we'll take him at his word. This they all readily agreed to; and, in ſhort, acted their parts ſo well, that they took the camel with them to the king, to whom the raven thus addreſſed himſelf: Sir, ſaid he, ſeeing your health is of much more conſequence to the public good, and more precious to us than our own lives, ſuffer me to ſhew the juſt ſenſe I have of my duty, by offering up my own body to you, to appeaſe your raging hunger. What a goodly collation you offer to his majeſty! cried the fox, well inſtructed in the part he was to act in this deſign; you, that have only a little ſkin and three or four dry bones, are a precious bit to ſatisfy the king, who, I warrant you, could feed at this time like a glutton after a three days faſt. I have better fleſh, and more ſubſtantial

ſtantial than yours, and have ſo much true ſenſe of my duty (as I hope every one of his majeſty's ſubjects has, eſpecially thoſe who, like us, have taſted of his favours) that I am as deſirous as yourſelf to approve my gratitude and love to my ſovereign. And, turning to the lion, ſir, ſaid he, let me entreat your majeſty to eat me. After theſe, the wolf played his part. Sir, ſaid he, your majeſty muſt have more ſolid diet to refreſh your hungry ſtomach than theſe can afford you, and I think myſelf a banquet much more proper to regale you. The camel, on this, unwilling to appear leſs affectionate than the reſt, when it came to his turn, All you three, ſaid he, are not enough to ſatisfy the king's hunger; but, though he had not eaten a mouthful theſe three days, I alone am ſufficient to reſtore him to his health. Then ſaid all the reſt, this camel ſpeaks reaſon, his fleſh is excellent, dainty, and worth your majeſty's taſte. How happy will he be to leave to poſterity ſuch an example of zeal and generoſity! And, ſo ſaying, they all fell upon him, and tore him to pieces before he could ſpeak another word.

This fable ſhews you, that, when ſeveral conſpirators combine together in the contrivance of an enterprize, they eaſily bring it to paſs. You are perfectly in the right, ſaid Damna; and, for my part, were I in your condition, I would defend my life; and, if I muſt periſh, fall like a warrior, not like a victim of juſtice at the gallows. He, that dies with his ſword in his hand, renders himſelf famous. It is not good to begin a war; but, when we are attacked, it is

ignominious to ſurrender ourſelves cowardly into the enemy's hand. This is right and proper counſel, replied Cohotorbe; but we ought to know our ſtrength before we engage in a combat: for, if we attack our enemy raſhly and imprudently, we may, too late, perhaps, remember the famous ſtory of the angel-ruler of the ſea, which I will tell you.

FABLE XXI.

The ANGEL-RULER *of the* SEA, *and two Birds called* GERANDI*.

TWO birds, of that kind called gerandi, continued Cohotorbe, once lived together upon the ſhores of the Indian ſea. After they had long enjoyed the pleaſures of conjugal affection, when it was near the ſeaſon for laying eggs, ſaid the female to the male, it is time for me to chooſe a proper place wherein to produce my young ones. To whom the male replied, this, where we now are, is, I think, a very good place. No, replied the female, this cannot do; for, the ſea may hereafter ſwell beyond theſe bounds, and the waves carry away my eggs. That can never be, ſaid the male, nor dares the angel-ruler of the ſea do me an injury; for, if he ſhould, he knows I would certainly call him to account. You

* Gerandi are birds of the Eaſt Indes, which lay their eggs in the ſands on the ſea-ſhore, and ſit four weeks.

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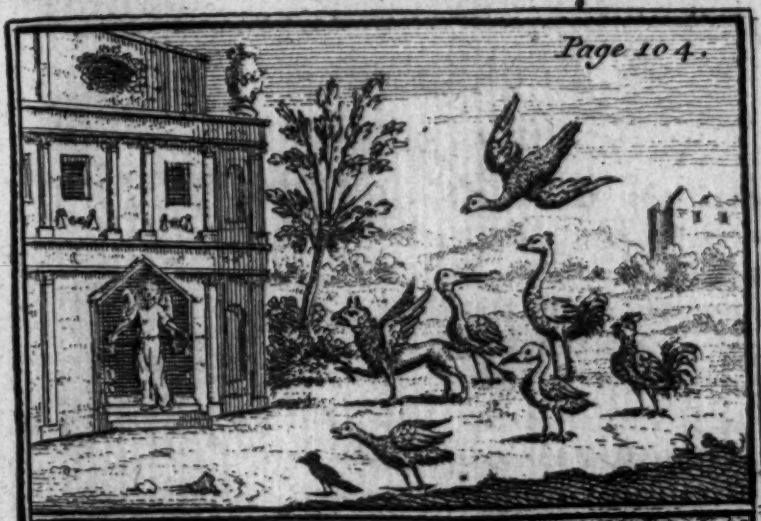
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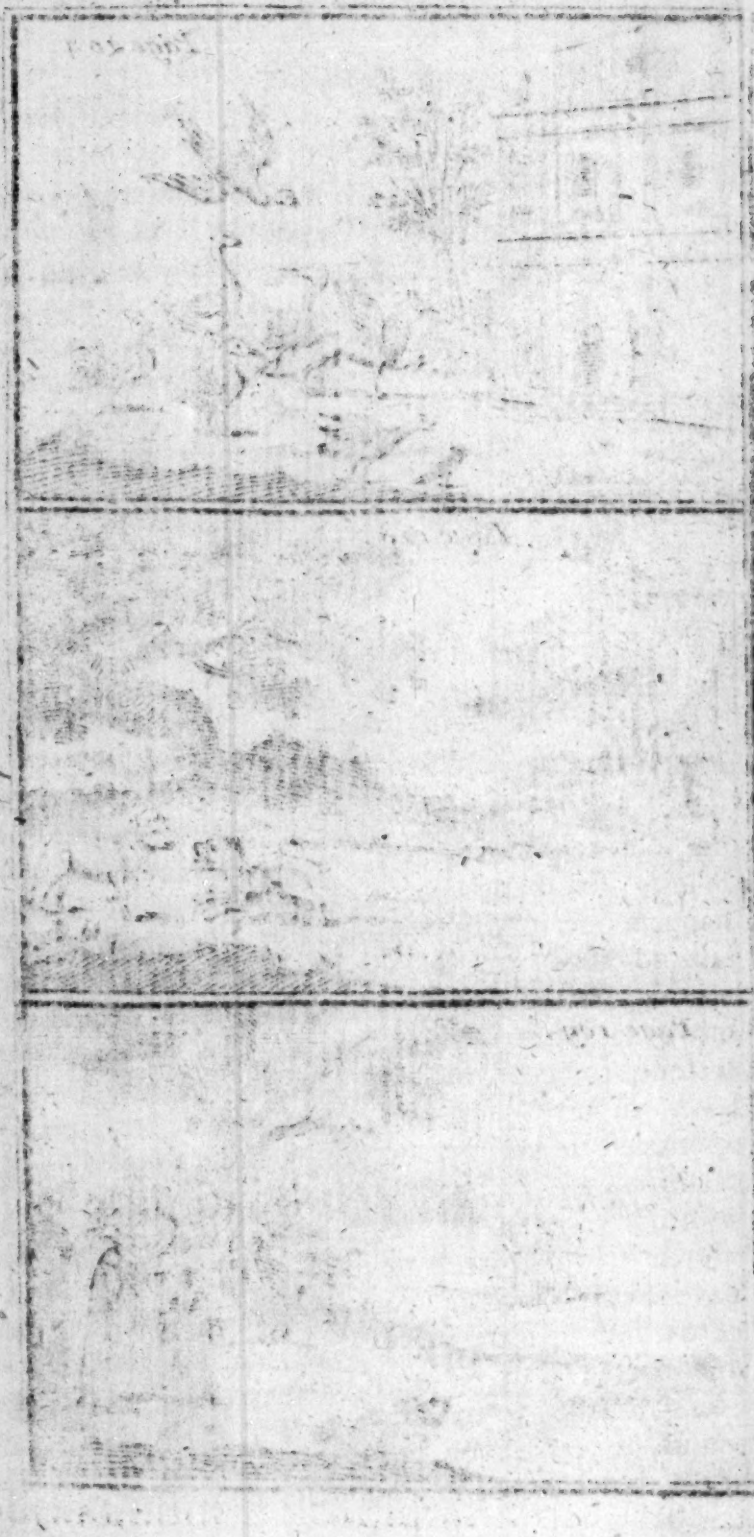


muſt never boaſt, replied the female, of a thing which you are not able to perform. What compariſon is there between you and the prince of the ſea? Take my advice: avoid ſuch quarrels; and, if you deſpiſe my admonitions, beware you are not ruined by your obſtinacy. Remember the misfortune that befel the tortoiſe. It is a ſtory I have not heard, replied the male; pray tell it me.

FABLE XXII.

The TORTOISE *and two* DUCKS.

THERE was a tortoiſe, continued the female, that lived in a pond with ſome ducks, her old companions, in full content and great felicity, for many years. But, at length, there happened ſo dry a ſeaſon, that there was at laſt no water in the pond. The ducks, upon this, finding themſelves conſtrained to remove to ſome other habitation, went to the tortoiſe to take their leaves of him. The tortoiſe, in terror for his impending deſtruction, upbraided them for leaving him in the time of his calamity, and beſought them to carry him along with them. To whom the ducks replied, Be aſſured it is a great trouble to us that we muſt leave you in this condition, but we are conſtrained to it for our own preſervation: and, as to what you propoſe to us, to take you with us, we have a long journey to make, and you can never follow us, becauſe you cannot fly. On this condition, however, it is poſſible for us to ſave you,

if you can only be enough your own friend to follow our advice, and keep a ſtrict and perfect ſilence; and, on this condition, if you will promiſe us not to ſpeak a word by the way, we will carry you. But we ſhall meet with ſome that will talk to us, and then it is ten to one but you will be twatling; and, if you are, remember that we now tell you, beforehand, it will be your deſtruction. No, anſwered the tortoiſe, fear me not; I will do whatever you would have me. Things being thus ſettled, the ducks ordered the tortoiſe to take a little ſtick and hold it by the middle faſt in his mouth; and then, exhorting him to keep ſteady, they took the ſtick by each end, and ſo raiſed him up. Thus they carried him along in triumph; but it was not long before, as they flew over a village, the inhabitants, wondering at the novelty of the ſight, fell to ſhouting with all their might; this made ſuch a noiſe that the tortoiſe grew impatient to be twatling; and, at length, not able to keep ſilence any longer, he was going to wiſh the people's mouths ſewed up, for making ſuch a clamour; but, ſo ſoon as he opened his mouth to vent his curſes, he let go the ſtick, and ſo fell to the ground and killed himſelf.

This example ſhews us, ſpouſe, ſaid the female gerandi, that we ought not to deſpiſe the exhortation of friends. I have heard your fable, ſaid the male, and all that I ſhall ſay in anſwer to it is this, *They who want courage are no way capable of great performances.* Be governed by me; I have as earneſt a deſire of preſerving our young ones as yourſelf, yet I am bold to ſay let

us hatch our young ones in this place; and be aſſured, that the angel-ruler of the ſea dares do us no harm. The female, on this, obeyed, and built her neſt accordingly in the ſand by the ſea-ſide. But, within a day or two after, the ocean ſwelling, the waves overturned the neſt, and the ruler of the ſea took the eggs. The female, on this misfortune, addreſſing herſelf to the male, ſaid, I told you that you were too vain-glorious to dare to out-brave a power which it became you rather to revere; but, now he has done this injury, let us ſee how you will revenge yourſelf? Depend upon it, replied the male, I will make him reſtore your eggs: and ſo ſaying, without delay, he flew to all the birds, one after another, told them the ſtory, and craved their aid to revenge himſelf upon the ruler of the ſea. All the birds promiſed their ſuccour to the gerandi, and went with him to the griffin, and threatened to acknowledge him no longer for their king if he did not head them in this enterprize. The griffin, as tenacious of the right of his ſubjects as revengeful in his own nature, readily engaged in the war, and immediately flew before them, and they beſet the ruler of the ſea's palace; who, ſeeing ſuch an infinite number of birds, in great terror and affright, came out to them, and reſtored the eggs.

An enemy, ſaid Damna, I very well know, is at no time to be deſpiſed. However, replied Cohotorbe, I will not begin the combat; but, if the lion attack me, I will endeavour to defend myſelf. Well, anſwered Damna, that you may know when to be upon your guard, let me give you this caution: when you ſee him laſh the

ground with his tail, and roll his eyes angrily about, you may be ſure he will immediately be upon you. I thank you for your advice, replied Cohotorbe, and, when I obſerve the ſigns which you have, ſo like a friend, informed me of, I ſhall prepare myſelf to receive him.

Here they parted; and Damna, overjoyed at the ſucceſs of his enterprize, ran to Kalila, who aſked him how his deſign went forward. I thank my fates, cried Damna, I am juſt going to triumph over my enemy. After this ſhort confabulation, the two foxes went to court, where, ſoon after, Cohotorbe arrived.

The lion no ſooner beheld him, but he thought him guilty: and Cohotorbe, caſting his eyes upon the lion, made no queſtion, from what he ſaw, but that his majeſty had reſolved his ruin: ſo that both the one and the other manifeſting thoſe ſigns which Damna had deſcribed to each, there began a moſt terrible combat, wherein the lion killed the ox, but not, however, without a great deal of trouble and hazard. When all was over, O! what a wicked creature thou art! cried Kalila to Damna, thou haſt here, for thine own ſake, endangered the king's life: thy end will be miſerable for contriving ſuch pernicious deſigns; and that which happened to a cheat, who was the cully of his own knaveries, will one day befal thee.

FABLE

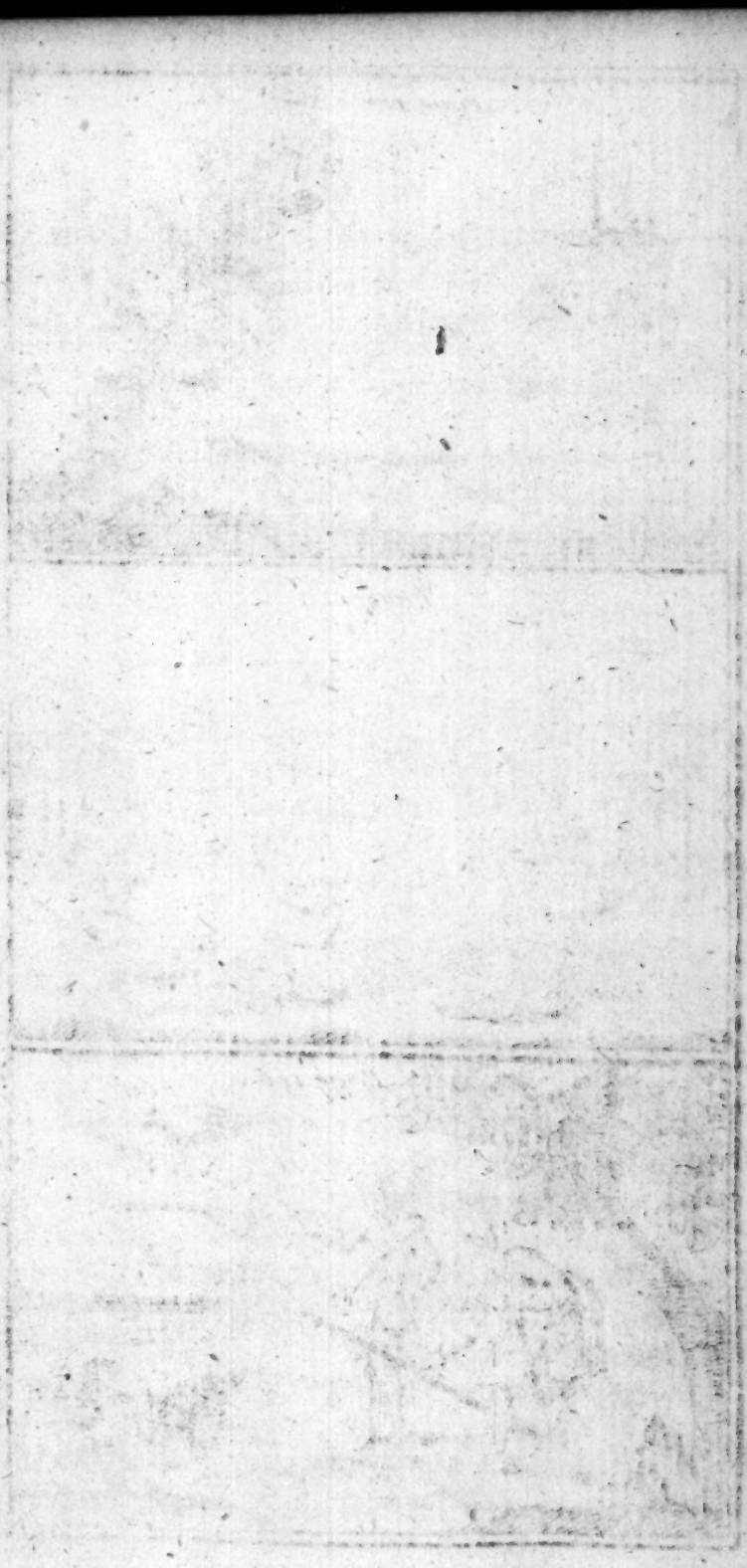
FABLE XXIII.

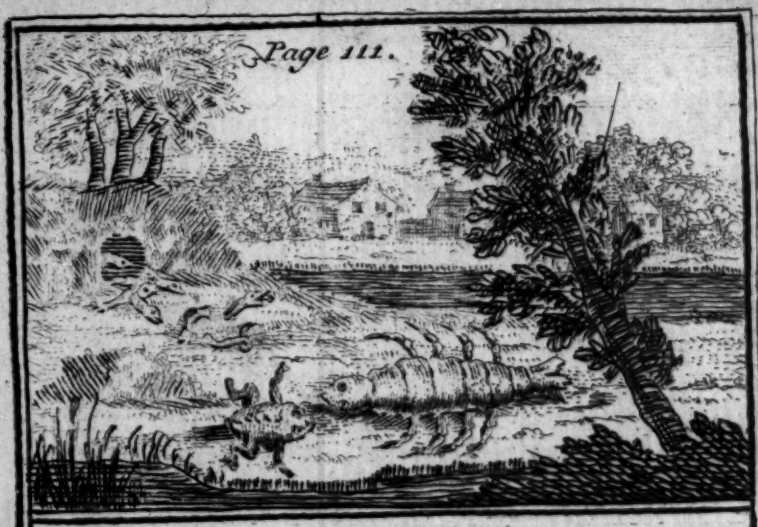
Two young MERCHANTS, *the one crafty, and the other without deceit.*

TWO young merchants once left their country to travel together upon the account of trade: the one was called Sharpwit, the other Simpleton. Theſe two, in one of their firſt journeys, by accident found a bag full of money; on which ſaid Sharpwit to his companion, Travelling, I believe, in truth, is very profitable, but it is alſo very very painful; therefore, brother, let us be contented with this money which fortune has thrown into our way, without fatiguing ourſelves any more. Simpleton conſenting to this, they left off their deſigns of travelling, and returned both to their lodging. Before they parted, Simpleton bethought himſelf of dividing what they had found, to the end they might be both at their own liberty. But, ſaid Sharpwit, no, brother, believe me, it is much better to put it into a ſafe place, and every day to take ſomething out of the ſtock for our occaſions, without bringing the whole of our ſeveral fortunes into ſeparate danger. To this Simpleton anſwered, that he very well approved of his propoſal; and, accordingly, they hid the money, taking each of them only a ſmall ſum for their particular expences. The next day, however, Sharpwit went where the money lay, and, having taken it away, returned home. On the other hand, Simpleton thought not of going to the hoard while his little ſtock laſted; but, when he had expended all that he had, he went to Sharpwit's

wit's lodging, and meeting with him, Come, ſaid he, let us go together, and take out ſuch another ſum as we took out before. Content, anſwered Sharpwit, for I have ſpent all my ſtock, and want money. So they went both together; but, when they came to the place where the money had been hid, behold the birds were flown. Sharpwit, on this, threw himſelf on the ground, tore his hair, rent his clothes, and, weeping to his companion, Why haſt thou dealt ſo unkindly with thy friend? ſaid he; for, nobody but you could take away the money, ſince nobody elſe knew where it was hid. It was in vain for Simpleton to ſwear he had not taken it away; the other ſtill feigned to be aſſured of the contrary, and wickedly, not contented with robbing his brother of all he had, was for having him loſe his life by falſe accuſations, that he might be ſure to have no more fear of his finding him out. What will not the wicked thirſt after money compel us to! To conclude; at length they went both before a judge, before whom Sharpwit, after he had related the whole ſtory, how they found the money, and how they agreed to hide it, accuſed Simpleton of having ſtolen it. The judge called preſently for witneſſes to prove the robbery; to which Sharpwit replied, I have no other witneſs but the tree that grows next the place; and, I hope God, who is juſt, will ſuffer the dumb tree to give teſtimony of the truth. The judge, admiring to hear the man talk at ſuch a rate, reſolved to ſee the iſſue of the buſineſs, and, accepting the tree for a witneſs, promiſed the next day to take a walk to the tree and examine it: and ſo the two merchants went home. In the mean time Sharpwit told his father the whole

ſtory,

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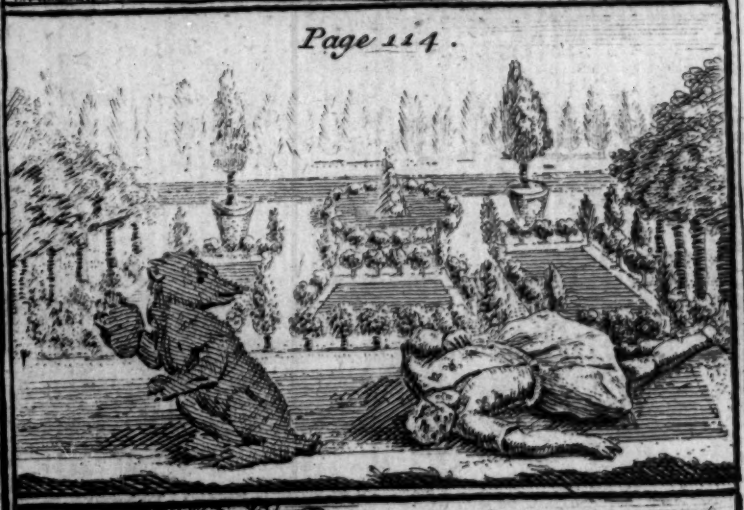
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ſtory, aſſuring him withal that he had no hope but in him when he took the tree for his evidence; and if you will but act your part, added he, we ſhall have the ſum, which I have taken, to ourſelves, and as much more from the party accuſed upon his condemnation, which will ſerve us very well the remainder of our days. His father, on this, aſked him what he was to do: Why, ſir, replied the ſon, you muſt go into the tree in the evening, and lie there all night, to the end that, when the judge comes betimes in the morning, you may give teſtimony according to the cuſtom. O ſon! ſaid the father, leave off theſe ſchemes of knavery, for, though thou mayeſt deceive men, thou canſt never deceive the Almighty; and, I am afraid, thy fortune will have the ſame ſucceſs with that of the frog.

FABLE XXIV.

The FROG, *the* CRAY-FISH, *and the* SERPENT.

THERE was once a frog which had her habitation in the neighbourhood of the hole of a ſerpent, who, every time ſhe had young ones, ate them up; this put her almoſt beſide her wits; and, one day going to pay a viſit to a cray-fiſh, that was one of her goſſips, in the anguiſh of her heart ſhe uttered many bitter imprecations againſt the ſerpent, and made her the confidant of her grievances. The cray-fiſh put her in good heart, aſſuring her, that a way might be

be found out to rid her from ſuch a pernicious neighbour. You will oblige me indeed, ſaid the frog, if you will teach me that. Hark you then, replied the cray-fiſh, there is in ſuch a place one of my comrades, who is very large, and indeed a monſter among us; take you a ſufficient number of little menows, and lay them all in a row from this cray-fiſh's hole to the ſerpent's lodging; for, the cray-fiſh that I tell you of will certainly ſnap them up all, one after another, till he comes where the ſerpent lies, who will come forth upon the noiſe, and then the cray-fiſh will devour him too. The frog followed this advice, and taſted the ſweet pleaſure of revenge. But, two days after, the cray-fiſh that had eaten the ſerpent, thinking to find more, went hunting in the ſame neighbourhood, and ſoon fell upon the place where the frog was now with another brood, and ate up not only all her young ones but herſelf alſo.

You ſee by this fable, concluded he, that deceivers are often deceived. Father, ſaid the ſon, let me entreat you to leave off this idle diſcourſe; we have no time now for talking, but muſt conclude either to earn the money, or go without it. Upon this, the old man, who was covetous enough, not able to diſſuade his ſon, ſubmitted, and went and hid himſelf in the tree. The next day, betimes in the morning, the judge made haſte to the tree, accompanied by a great number of perſons of wit and penetration, and a great croud of others that deſired to be witneſſes of this new way of accuſation. After ſome ceremonies, the judge aſked the tree, whether it were true that Simpleton had taken the money in diſpute? Preſently

ſently he heard a voice that anſwered, *Yes,—he is guilty of what he is acccuſed.* This ſomewhat aſtoniſhed the judge at firſt; but afterwards, ſurmiſing that there might be ſomebody in the tree, ordered all the boughs round about the tree to be heaped together and ſet on fire. Upon which the poor old man, after he had endured the heat as long as he could, cried out, mercy, mercy; and, being then lifted out of the tree, confeſſed the truth, made manifeſt the innocence of Simpleton, and Sharpwit's wickedneſs; for which he was puniſhed as he deſerved, while all the money was taken from the accuſer and given to the party accuſed.

I have recited this example to you, ſaid Kalila, to ſhew you, that there is nothing like acting with uprightneſs and ſincerity. You are to blame, ſaid Damna, to call wit by the name of knavery, and the care of a man's own intereſts by the appellation of artifice: for my part, I am apt to think, that I have ſhewed nothing but wit and judgement in my whole conduct. Thou art a wicked creature, cried Kalila, nor will I any longer liſten to thee, or live with thee; thou teacheſt ſuch wicked maxims, that thoſe who frequent thy company, I am afraid, will come to the ſame end with a certain gardener, of whom I will tell thee a remarkable hiſtory.

FABLE

FABLE XXV.

The GARDENER *and the* BEAR.

THERE was once, in the eaſterns parts of our country, a gardener who loved gardening to that degree, that he wholly abſented himſelf from the company of men, to the end he might give himſelf up entirely to the care of his flowers and plants. He had neither wife nor children; and, from morning till night, he did nothing but work in his garden, ſo that it lay like a terreſtrial paradiſe. At length, however, the good man grew weary of being alone, and took a reſolution to leave his garden in ſearch of good company.

As he was, ſoon after, walking at the foot of a mountain, he ſpied a bear, whoſe looks had in them nothing of the ſavage fierceneſs natural to that animal, but were mild and gentle. This bear was alſo weary of being alone, and came down from the mountain, for no other reaſon but to ſee whether he could meet with any one that would join ſociety with him. So ſoon, therefore, as theſe two ſaw each other, they began to have a friendſhip for one another; and the gardener firſt accoſted the bear, who, in return, made him a profound reverence. After ſome compliments paſſed between them, the gardener made the bear a ſign to follow him; and, carrying him into his garden, regaled him with a world of very delicious fruit, which he had carefully preſerved; ſo that at length they entered into a very ſtrict friendſhip together; inſomuch that, when

when the gardener was weary of working, and lay down to take a little nap, the bear, out of affection ſtayed all the while by him, and kept off the flies from his face. One day, as the gardener lay down to ſleep at the foot of a tree, and the bear ſtood by, according to his cuſtom, to drive away the flies, it happened that one of thoſe inſects did light upon the gardener's mouth, and, ſtill as the bear drove it away from one ſide, it would light on the other; which put the bear into ſuch a paſſion that he took up a great ſtone to kill it. It is true, he did kill the fly, but at the ſame time he broke out two or three of the gardener's teeth. Whence men of judgement obſerve, *That it is better to have a prudent enemy than an ignorant friend.*

This example ſhews, that we ſhould take care whom we are concerned with; and I am of opinion that your ſociety is no leſs dangerous than the company of the bear. This is an ill compariſon, replied Damna, I hope I am not ſo ignorant but that I am able to diſtinguiſh between what is baneful and what is beneficial to my friend. Why, I know very well, indeed, replied Kalila, that your tranſgreſſions are not the failings of ignorance; but I know, too, that you can betray your friends, and that, when you do, it is not without long premeditation; witneſs the contrivance you made uſe of to ſet the lion and the poor ox together by the ears: but, after this, I cannot endure to hear you pretend to innocence. In ſhort, you are like the man that would make his friend believe that rats eat iron.

FABLE

FABLE XXVI.

The MERCHANT *and his* FRIEND.

A Certain merchant, ſaid Kalila, purſuing her diſcourſe, had once a great deſire to make a long journey. Now, in regard that he was not very wealthy, It is requiſite, ſaid he to himſelf, that before my departure I ſhould leave ſome part of my eſtate in the city, to the end that, if I meet with ill luck in my travels, I may have wherewithal to keep me at my return. To this purpoſe he delivered a great number of bars of iron, which were a principal part of his wealth, in truſt to one of his friends, deſiring him to keep them during his abſence; and then, taking his leave, away he went. Some time after, having had but ill luck in his travels, he returned home; and the firſt thing he did was to go to his friend, and demand his iron: but his friend, who owed ſeveral ſums of money, having ſold the iron to pay his own debts, made him this anſwer: Truly, friend, ſaid he, I put your iron into a room that was cloſe locked, imagining it would have been there as ſecure as my own gold; but an accident has happened which nobody could have ſuſpected; for, there was a rat in the room that ate it all up. The merchant, pretending ignorance, replied, it is a terrible misfortune to me indeed, but I know of old that rats love iron extremely; I have ſuffered by them many times before in the ſame manner, and therefore can the better bear my preſent affliction. This anſwer extremely

pleaſed

pleaſed the friend, who was glad to hear the merchant ſo well inclined to believe that the rats had eaten his iron; and, to remove all ſuſpicions, deſired him to dine with him the next day. The merchant promiſed he would; but in the mean time he met in the middle of the city one of his friend's children; the child he carried home, and locked up in a room. The next day he went to his friend, who ſeemed to be in great affliction, which he aſked him the cauſe of, as if he had been perfectly ignorant of what had happened. O my dear friend! anſwered the other, I beg you to excuſe me, if you do not ſee me ſo chearful as otherwiſe I ſhould be; I have loſt one of my children; I have had him cried by ſound of trumpet, but I know not what is become of him. Oh! replied the merchant, I am grieved to hear this, for, yeſterday in the evening, as I parted hence, I ſaw an owl in the air with a child in his claws, but whether it were yours I cannot tell. Why, you moſt fooliſh and abſurd creature replied the friend, are you not aſhamed to tell ſuch an egregious lie? an owl, that weighs, at moſt, not above two or three pounds, can he carry a boy that weighs above fifty? Why, replied the merchant, do you make ſuch a wonder at that? as if, in a country where one rat can eat a hundred ton weight of iron, it were ſuch a wonder for an owl to carry a child that weighs not above fifty pounds in all. The friend, upon this, found that the merchant was no ſuch fool as he took him to be, begged his pardon for the cheat which he deſigned to have put upon him, reſtored him the value of his iron, and ſo had his ſon again.

This fable ſhews, continued Kalila, that theſe fine-ſpun deceits are not always ſucceſsful; but, as to your principles, I can eaſily ſee that if you could be ſo unjuſt as to deceive the lion, to whom you were ſo much indebted for a thouſand kindneſſes, you will with much more confidence put your tricks upon thoſe to whom you are leſs obliged. This is the reaſon why I think your company is dangerous.

While Damna and Kalila where thus confabulating together, the lion, whoſe paſſion was now over, made great lamentations for Cohotorbe, ſaying, that he began to be ſenſible of his loſs, becauſe of his extraordinary endowments. I know not, added he, whether I did ill or well in deſtroying him, or whether what was reported of him was true or falſe. Thus, muſing for a while in a ſtudious melancholy, at length he repented of having puniſhed a ſubject, who might, for aught he knew, be innocent. Damna, obſerving that the lion was ſeized with remorſe of conſcience, left Kalila, and accoſted the king with a moſt reſpectful humility: Sir, ſaid he, what makes your majeſty ſo penſive? conſider, that here your enemy lies at your feet, and fix your eyes upon ſuch an object with delight. When I think upon Cohotorbe's virtues, ſaid the lion, I cannot but bemoan his loſs. He was my ſupport and my comfort, and it was by his prudent counſel that my people lived in repoſe. This indeed was once the caſe, replied Damna, but his revolt was therefore the more dangerous; and I am grieved to ſee your majeſty bewail the death of an unfaithful ſubject. It is true he was profitable

fitable to the public; but, in regard he had a design upon your person, you have done no more than what the wisest have already advised, which is to cut off a member that would prove the destruction of the whole body. These admonitions of Damna for the present gave the lion a little comfort: but, notwithstanding all, Cohotorbe's innocence crying continually afterwards in the monarch's breast for vengeance, rouzed at last some thoughts in him, by which he found means to discover the long chain of villanies Damna had been guilty of. *He that will reap wheat must never sow barley. He only that does good actions, and thinks just thoughts, will be happy in this world, and cannot fail of rewards and blessings in the other.*

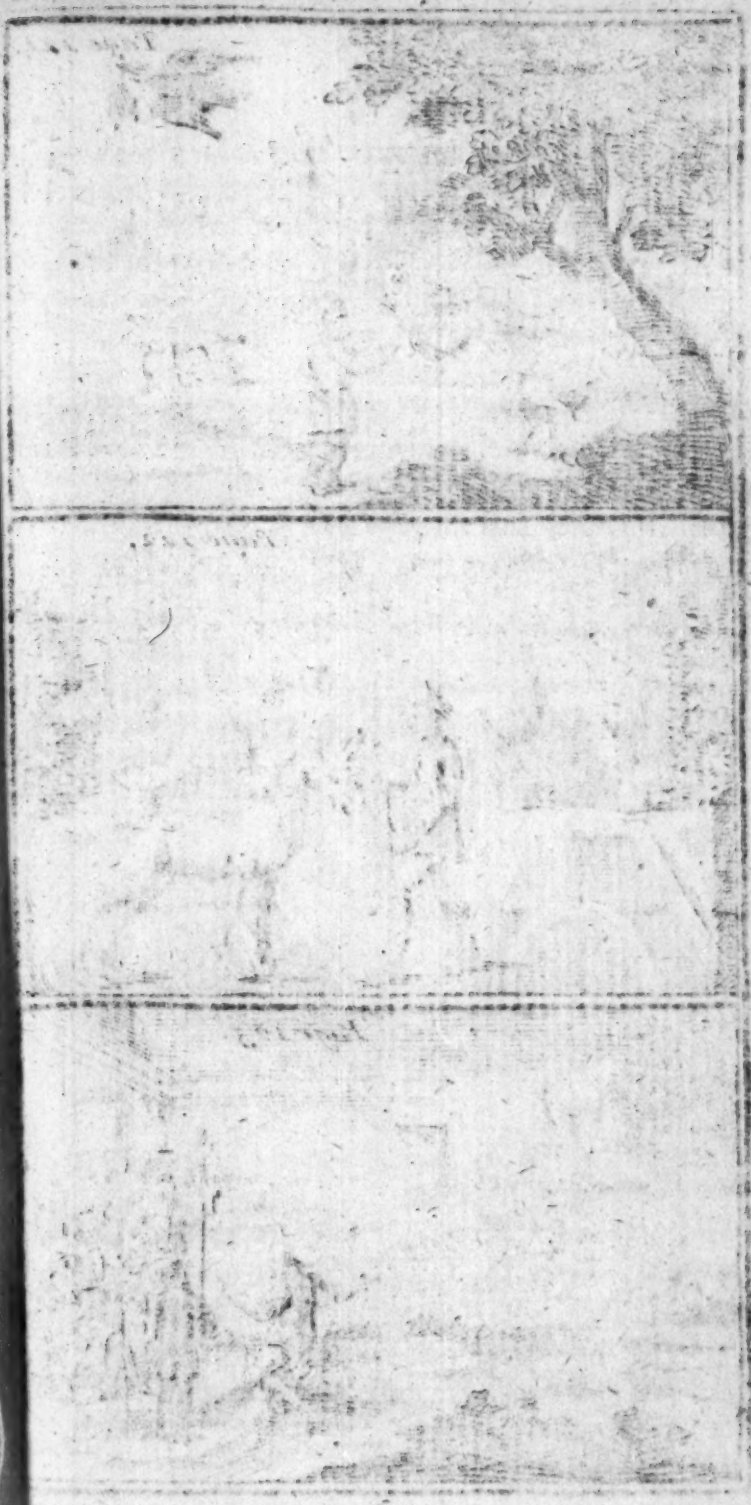
CHAP.

CHAP. III.

That the WICKED *come to an ill end.*

I Have with great attention and delight, ſaid Dabſchelim, now heard the hiſtory of a ſycophant, who, by his flatteries, deceived his prince, and was the cauſe that he wronged his miniſter: tell me therefore now, how the lion came to diſcover Damna's infidelities, and what was the end of this cunning and moſt wicked fox.

Kings, anſwered the old Bramin, are by no means to give any credit to the various reports that are whiſpered in their ears, till they underſtand whether the ſtories which they hear proceed from the lips of friends or enemies. It is with great delight that I have obſerved your majeſty's attention to what I have been relating, and now ſhall joyfully proceed to give the account of thoſe things which you yet deſire to know. Some time after the lion had killed the ox, he was, as I have already obſerved, very much troubled in his mind; the reflections, that he continually made upon the good ſervices which the ox had done him, plunged him into ſo deep a melancholy, that he abandoned the care of his dominions, and his court became a wilderneſs. He talked



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talked without intermiſſion of Cohotorbe's rare endowments; and the good character which others gave him was the only conſolation which his grief would admit. One night as he was wrapt up in diſcourſe with the leopard concerning the virtues of the ox; Your majeſty, ſaid the leopard, too heavily afflicts yourſelf for a thing which it is impoſſible to remedy: and ſuffer me to remind your majeſty, that he, that turmoils himſelf to ſeek what he cannot find, not only never acquires what he ſeeks, but, inſtead of that, loſes what he has; as the fox once loſt a hide, in hopes of getting a hen which he longed for. It is a remarkable ſtory, and, if your majeſty will give me permiſſion, I will relate it to you.

FABLE I.

The FOX, *the* WOLF, *and the* RAVEN.

A Certain fox, that was ranging about in ſearch of food, found once a large piece of a raw hide, which ſome wild beaſt or other had let fall; he ate one part of it, and took the reſt with a deſign to carry it to his hole; but, in his way, near a village, he ſpied ſeveral hens that were plump and fat, which a certain boy, ſet to watch them, had always in his eye. Theſe dainties ſet the fox's teeth watering to that degree that he left his raw hide, which he was ſure of, to get one of theſe delicate morſels. At the ſame inſtant came a wolf up to him, and aſked him

what he gazed after with ſo much earneſtneſs. Thoſe hens that you ſee yonder, anſwered the fox; I would fain have one of them for my ſecond courſe. You will only loſe your time, replied the wolf, in attempting it; they are guarded by ſo vigilant a ſervant that it is impoſſible for you to get near them without running a manifeſt hazard. Take my advice therefore, content yourſelf with a piece of raw hide, for fear you meet with the ſame hard fortune that once befel the aſs, who, while he was looking after his tail, loſt his ears.

FABLE II.

The ASS *and the* GARDENER.

A Certain aſs, continued he, had once by ſome accident loſt his tail, which was a grievous affliction to him; and, as he was every where ſeeking after it, being fool enough to think he could ſet it on again, he paſſed through a meadow, and afterwards got into a garden. The gardener ſeeing him, and not able to endure the miſchief he was doing in trampling down his garden, fell into a violent rage, ran to the aſs, and, never ſtanding on the ceremony of a pillory, cut of both his ears, and beat him out of the ground. Thus, the aſs, who bemoaned the loſs of his tail, was in far greater affliction when he ſaw himſelf without ears: and believe me, that, in general, whoever he be, that takes not reaſon for his guide,

guide, wanders about, and at length falls into precipices.

The fox, however, was ſtill eagerly importuned by his extraordinary longing after a tit-bit: What come you hither for, ſaid he to the wolf, to trouble me with your morals and your fables? I will let you ſee, that he who has courage ſcorns the terror of ſuch examples, and dares do any thing. So ſaying, he advanced ſlily toward the hens, leaving his piece of raw hide; and the wolf, finding that his admonitions would do no good, went about his buſineſs. In the mean time the fox crept ſoftly toward his feathered prey; but the boy, perceiving his thieviſh intention, threw a large ſtone ſo luckily at him, that he hit him on the foot. The poor fox, afraid leſt the boy ſhould reach his pate next time, returned with much more haſte than he came, reſolving to be contented with his piece of raw hide. But, alas! that was gone too; for, a raven coming by at the ſame time, had carried it away; and the fox could now have torn his own fleſh for madneſs.

You ſee, ſir, purſued the leopard, by theſe ſtories, the misfortunes that attend raſh and inconſiderate enterprizes; and permit me to add, that your majeſty ought never to deſpair, nor abandon the government of your dominions for the loſs of one ſubject. On this the lion for a while ſtood mute, but then recovering his ſpeech, You ſay true, ſaid he, but, if I do not this, I would at leaſt eaſe my troubled mind, and ſtrongly revenge Cohotorbe's death if I could find that he had been unjuſtly accuſed. This is a juſt and a noble in-

tent, replied the leopard; but, ſir, deſponding is not the way to attain your end: you muſt carefully examine whether the complaints, that were brought you of his miſcarriages, were true or not. If he was guilty, he has been deſervedly puniſhed; if not, the accuſer ought to feel your ſeverity. Then, ſaid the lion to the leopard, I appoint thee my ſearcher of the truth on this occaſion, and entreat thee to do all thou canſt to find it out.

Now, in regard it was by this time late, the leopard, for the preſent, took his leave of the lion: but in his way to his lodging, paſſing by Kalila and Damna's apartment, he thought he heard them diſcourſing together. The leopard had long ſuſpected Damna to be no leſs wicked than indeed he was, and his curioſity therefore led him to go near and liſten. Kalila, as fortune would have it, was at this very time upbraiding her huſband with his perfidiouſneſs, his diſſimulation, and all the artifices he had made uſe of to ruin Cohotorbe. The leopard, fully informed by her reproaches of Damna's treaſons, went immediately away to the lion's mother, to whom he related what he had heard; and ſhe preſently haſted to her ſon, crying to him, You have reaſon indeed to be afflicted for the loſs of Cohotorbe, your favourite; for, he died innocent. What proof have you of this? demanded the lion eagerly. Pardon me, anſwered the mother, if I am not ſo haſty to reveal a ſecret which may, if too ſuddenly related to you, inflame your anger to too high a degree, and prejudice the perſon that has intruſted me. But I beſeech you liſten to this fable.

FABLE

FABLE III.

The PRINCE *and his* MINISTER.

THERE was once a prince who was very much famed throughout all theſe countries; he was a great conqueror, and was potent, rich, and juſt. One day, as he was hunting, ſaid he to his miniſter, put on thy beſt ſpeed, I will run my horſe againſt thine, that we may ſee which is the ſwifteſt: I have a long time had a ſtrange deſire to make this trial. The miniſter, in obedience to his maſter, put on his horſe, and rode full ſpeed, and the king followed him. But, when they were got a great diſtance from the grandees and nobles that accompanied them, the king, ſtopping his horſe, ſaid to his miniſter, I had no other deſign in this but to bring thee to a place where we might be alone; for I have a ſecret to impart to thee, having found thee more faithful than any other of my ſervants. I have a jealouſy that the prince, my brother, is framing ſome contrivance againſt my perſon, and, for that reaſon, I have made choice of thee to prevent him; but be diſcreet. The miniſter on this ſwore he would be true to him; and, when they had thus agreed, they ſtaid till the company overtook them, who were in great trouble for the king's perſon. The miniſter, however, notwithſtanding his promiſes to the king, upon the firſt opportunity he had to ſpeak with the king's brother, diſcloſed to him the deſign that was brewing to take away his life. And this obliged the young prince to thank him for his information, promiſe him great re-

wards, and take ſome precautions in regard to his own ſafety.

Some few days after, the king died, and his brother ſucceeded him: but, when the miniſter, who had done him this ſignal ſervice, expected now ſome great preferment, the firſt thing he did, after he was advanced to the throne, was to order him to be put to death. The poor wretch immediately upbraided him with the ſervice he had done him. Is this, ſaid he, the recompence for my friendſhip to you? this the reward which you promiſed me? Yes, anſwered the new king, whoever reveals the ſecrets of his prince deſerves no leſs than death: and, ſince thou haſt committed ſo foul a crime, thou deſerveſt to die. Thou betrayedſt a king who put his confidence in thee, and who loved thee above all his court, how is it poſſible therefore for me to truſt thee in my ſervice? It was in vain for the miniſter to allege any reaſons in his own juſtification, they would not be heard, nor could he eſcape the ſtroke of the executioner.

You ſee by this fable, ſon, continued the old lioneſs, that ſecrets are not to be diſcloſed. But, my dear mother, anſwered the king, he, that entruſted you with this ſecret, deſires that it ſhould be made known, ſeeing he is the firſt that makes the diſcovery: for, if he could not keep it himſelf, how could he deſire another to be more reſerved? Let me conjure you, continued he, if what you have to ſay be true, put me out of my pain. The mother ſeeing herſelf ſo hardly preſt; then, ſaid ſhe, I muſt inform you of a criminal unworthy of pardon; for, though it be the ſaying of wiſe men, that a king ought to be merciful, yet there are certain

certain crimes that never ought to be forgiven. It is Damna I mean, purſued the matron lioneſs, who, by his falſe inſinuations, wrought Cohotorbe's fall. And having ſo ſaid, ſhe retired, leaving the lion in a deep aſtoniſhment. Some time he pondered with himſelf on this diſcovery, and afterwards ſummoned an aſſembly of the whole court. Damna taking umbrage at this (as guilty conſciences always make people cowards) comes to one of the king's favourites, and aſks him if he knew the reaſon of the lion's calling ſuch an aſſembly? Which the lion's mother overhearing, Yes, ſaid ſhe, it is to pronounce thy death; for thy artifice and juggling politics are now, though too late, diſcovered. Madam, anſwered Damna, they who render themſelves worthy of eſteem and honour at court by their virtues never fail of enemies. Oh! that we, added he, would act no otherwiſe than as the Almighty acts in regard to us; for, he gives to every one according to his deſert; but we, on the other ſide, frequently puniſh thoſe who were worthy of reward, and as often cheriſh thoſe that deſerve our indignation. How much was I to blame to quit my ſolitude, merely to conſecrate my life to the king's ſervice, to meet with this reward. Whoever, continued he, diſſatisfied with what he has, prefers the ſervice of princes before his duty to his Creator, will be ſure, I find, early or late to repent in vain. This your ladyſhip may ſee by the following ſtory.

FABLE IV.

A HERMIT *who quitted the desert to live at court.*

THERE was once, in a remote part of his majesty's (my hitherto most gracious master's) dominions, a certain hermit, who had renounced the pleasures of the world, and led a very austere life in a wilderness. His virtue, in a small time, made such a noise in the world, that an infinite number of people flocked every day to consult him upon several different matters. The fame of this hermit's wisdom and virtue spread every day more and more. The king of the country, who was very devout, and who loved all virtuous and worthy men, no sooner understood that there was in his kingdom a person of so much knowledge and goodness, but he rode to see him, made him a noble present, and desired that he might hear some of his learned and virtuous exhortations. On this desire of the monarch the hermit began, and laid before him a most glorious scene of true knowledge. Sir, said he, the almighty Governor of the universe has two habitations, the one perishable, which is the world, the other eternal, which is the abode of the blessed hereafter. It is not for your majesty, therefore, to dote upon the felicities of the earth; you ought to aspire to those eternal treasures, the meanest part of which is of a nobler value than all the principalities of the world. Try then, sacred sir, with earnestness, to attain the possession of those eternal blessings, and

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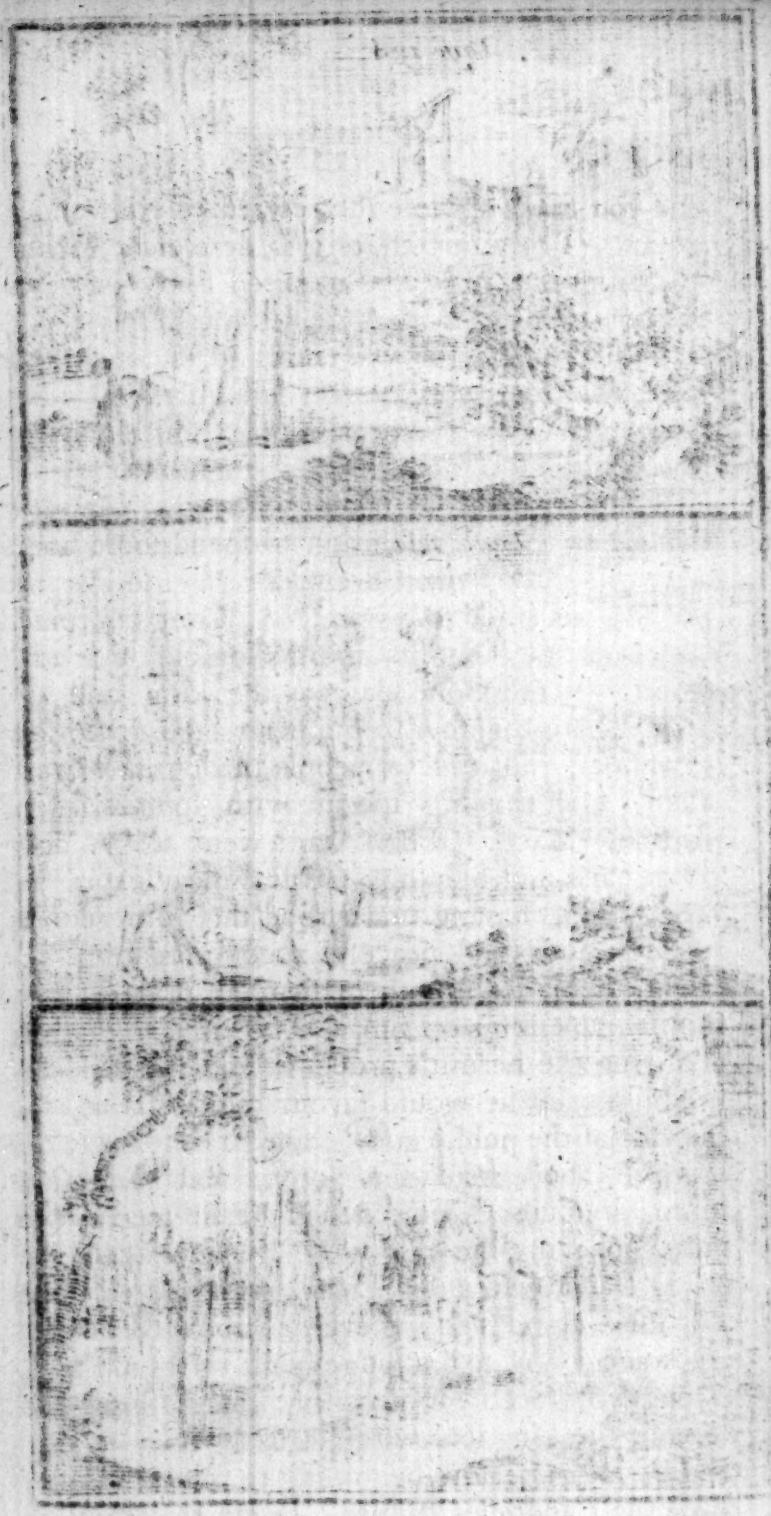


and you ſhall not loſe the reward of your endeavours. The monarch, on this, demanded by what aſſiduities they might be acquired. By a ſeries of virtuous actions alone, replied the hermit; particularly by relieving the poor and ſuccouring the diſtreſſed; for, of this be ever mindful: all princes, that deſire to enjoy eternal repoſe, muſt labour to give temporal tranquillity to their ſubjects.

The king was ſo taken with this diſcourſe, that he took up a reſolution to ſpend ſome hours with this good hermit every day, and ſo, for the preſent, returned to his palace. Long continued he every day his viſits to this oracle of truth: among the reſt, one day, as the king and the hermit were together in the hermitage, they ſaw a confuſed multitude of people thronging toward them, and rending the air with loud cries of Juſtice, juſtice. The hermit went to the door of the cave, and, bidding them draw near, examined them; and, having underſtood their differences, made a quick and peaceful accommodation between them, ſending them away all praying for a thouſand bleſſings on him. The king, upon this, admiring the hermit's prudence and diſpatch, deſired him that he would favour him ſo far as, for the ſake of the public good, ſometimes to leave his tranquil abode for a few hours, and be preſent in his councils. The hermit readily agreed to this, believing he might be beneficial to the poor; and, after this, was frequently in thoſe aſſemblies; and the king ever pronounced his decrees according to his judgement, inſomuch that, at length he became ſo neceſſary, that nothing was done in the kingdom without his advice.

The hermit, now beginning to find that men made their addreſſes to him, began to forget his

determined ſolitude and humility, and ſoon took upon him the rank and quality of chief miniſter. To which end he provided himſelf with a rich livery and a numerous train. He now forgot his auſterities, his penances, and his prayers, and, looking upon himſelf as one that would be greatly miſſed in the government, took great care of his own perſon, lay ſoft, and fed upon the moſt exquiſite dainties: and the king, who was very well ſatisfied with the hermit, let him do as he pleaſed, and, in ſhort, diſcharged upon his ſhoulders the whole burden of his care.

One day another hermit, a friend to him that lived at court, coming to viſit his brother, with whom he had frequently ſpent whole nights in prayer and whole days in faſting and penitence, was aſtoniſhed to ſee him arrayed in coſtly habits, and environed with a great number of ſervants: reſerving his patience, however, till night locked up all the court in dark retirement; when all was huſhed, accoſting the courtier-hermit in the moſt pathetic manner, O my dear friend, ſaid he, in what a condition do I find you? what a ſtrange alteration is this? and what is now become of all the ſanctity that you uſed to pretend to? The court-hermit would fain have excuſed himſelf, by ſaying, That he was conſtrained to keep ſo great a train: but his brother, who was a perſon of wit and judgement, ſaid, theſe excuſes are the dictates of ſenſuality; I ſee that wealth and preferments have enchanted your devotion. What demon has put you out of conceit with your praying-life? and why, forgetting the duties of a retired ſtation, do you here prefer noiſe before ſilence, and tumult before eaſe? Think not,

not, anſwered the court-hermit, that the buſineſs of the court is any hindrance to me from continuing my devotions; no, brother, I continue them with more than wonted fervour, and hourly return my humble thanks to heaven for placing me in a ſtation where I may do good to the world. You deceive yourſelf, replied the brother-hermit, to think that your prayers can be heard, while you are environed with the cares and pomps of the world, as they were when holy and heavenly duties took up all your time; no, no, I adjure you, therefore, take my advice, break theſe chains of gold that bind you to the court, and return to your deſert; otherwiſe, be aſſured, you will, at laſt, meet with the cruel deſtiny of the blind man, who deſpiſed the counſel of his friend.

FABLE V.

The BLIND MAN *who travelled with one of his* FRIENDS.

THERE were once, continued he, two men that travelled together, one of which was blind. Theſe two companions, being in the courſe of their journey one time ſurprized by night upon the road, entered into a meadow, there to reſt themſelves till morning; and, as ſoon as day appeared, they roſe, got on horſeback, and continued their journey. Now, the blind man, inſtead of his whip, as ill fate would have it, had picked up a ſerpent that was ſtiff with cold; but

having it in his hand, as it grew a little warm, he felt it ſomewhat ſofter than his whip, which pleaſed him very much; he thought he had gained by the change, and therefore never minded the loſs. In this manner he travelled ſome time; but, when the ſun began to appear and illuminate the world, his companion perceived the ſerpent, and with loud cries, Friend, ſaid he, you have taken up a ſerpent inſtead of your whip; throw it out of your hand, before you feel the mortal careſſes of the venomous animal. But the blind man, no leſs blind in his intellects than his body, believing that his friend had only jeſted with him to get away his whip, What! ſaid he, do you envy my good luck? I loſt my whip that was worth nothing, and here my kind fortune has ſent me a new one. Pray do not take me for ſuch a changeling but that I can diſtinguiſh a ſerpent from a whip. With that his friend replied, Companion, I am obliged by the laws of friendſhip and humanity to inform you of your danger; and therefore let me again aſſure you of your error, and conjure you, if you love your life, throw away the ſerpent. To which the blind man, more exaſperated than perſuaded, Why do you take all theſe pains to cheat me, and preſs me thus to throw away a thing, which you intend, as ſoon as I have done ſo, to pick up yourſelf? His companion, grieved at his obſtinacy, intreated him to be perſuaded of the truth, ſwore he had no ſuch deſign, and proteſted to him that what he held in his hand was a real and poiſonous ſerpent. But neither oaths nor proteſtations could prevail, the blind man would not alter his reſolution. The ſun, by this time, began to grow high,

high, and his beams having warmed the ſerpent by degrees, he began to crawl up the blind man's arm, which he immediately after bit in ſuch a venomous manner, that he gave him his death's wound.

This example teaches us, brother, continued the pious hermit, that we ought to diſtruſt our ſenſes, and that it is a difficult taſk to maſter them, when we are in poſſeſſion of the thing that flatters our fancy.

This appoſite fable, and judicious admonition, awaked the court-hermit from his pleaſing dream; he opened his eyes, and ſurveyed the hazards that he ran at court; and, bewailing the time which he had vainly ſpent in the ſervice of the world, he paſſed the night in ſighs and tears. His friend conſtantly attended him, and rejoiced he had made him a convert; but, alas, day being come, the new honours that were done him deſtroyed all his repentance. At this melancholy ſight, the pious ſtranger, with tears in his eyes, and many prayers for his loſt brother, as he accounted him, took his leave of the court and retired to his cell. On the other hand, the courtier began to thruſt himſelf into all manner of buſineſs, and ſoon became unjuſt, like the people of the world. One day, in the hurry of his affairs, he raſhly and inconſiderately condemned to death a perſon, who, according to the laws and cuſtoms of the country, ought not to have ſuffered capital puiſhment. After the execution of the ſentence, his conſcience teazed him with reproaches that troubled his repoſe for ſome time; and, at length, the heirs of the perſon whom he had

had unjuſtly condemned, with great difficulty, obtained leave of the king to inform againſt the hermit, whom they accuſed of injuſtice and oppreſſion; and the council, after mature debate upon the informations, ordered that the hermit ſhould ſuffer the ſame puniſhment which he had inflicted upon the perſon deceaſed. The hermit made uſe of all his credit and his riches to ſave his life. But all availed not, and the decree of the council was executed.

I muſt confeſs, ſaid Damna, that, according to this example, I ought, long ſince, to have been puniſhed for having quitted my ſolitude to ſerve the king; notwithſtanding that I can ſafely appeal to heaven, that I am guilty of no crime againſt any perſon yet.

Damna here gave over ſpeaking, and his eloquence was admired by all the court. Different opinions were formed of him by the different perſons preſent. And as for the lion, he held down his head, turmoiled with ſo many various thoughts that he knew not what to reſolve, nor what anſwer to give. While the lion, however, was in this dilemma, and all the courtiers kept ſilence, a certain creature, called Siagouſch, who was one of the moſt faithful ſervants the king had, ſtept forward, and ſpoke to this effect:

O thou moſt wicked wretch, all the reproaches, which thou throweſt upon thoſe that ſerve kings, turn only to thy own ſhame; for, beſides that it does no way belong to thee to enter into theſe affairs, know that an hour of ſervice done to the king is worth a hundred years of prayer. Many perſons of merit have we ſeen, that have quitted their little cells

to

to go to court, where, ſerving princes, they have eaſed the people, and ſecured them from tyrannical oppreſſions. The fable which I am going to tell you may ſerve for a proof of what I ſay.

FABLE VI.

A religious DOCTOR *and a* DERVISE.

THERE once lived in a certain city of Perſia an ancient religious doctor, who ſpent his life wholly in his proper calling, the inculcating true notions of virtue, piety, and religion, into perſons of all ranks. This excellent man had an eſtabliſhed reputation, throughout the kingdom, of being a very learned and virtuous man. He was called Rouchan Zamir, that is to ſay, *clear conſcience*. A derviſe, of great fame once, puſhed on by the motions of an extraordinary devotion, parted from Mauralnachos, a province of Tartary, to viſit this religious doctor, and to conſult him upon ſome difficult queſtions. After much fatigue he arrived at the habitation of our doctor: the doctor, himſelf, however, was not within, but a perſon, that he kept as his conſtant companion, was there, who, obſerving that the derviſe was weary, deſired him to reſt himſelf; adding, that this was the hour at which the doctor uſually returned from court, whither he went every day. Here all was at once deſtroyed; for, when the derviſe heard that the religious doctor, Clear Conſcience, intermeddled with ſtate affairs, Oh! cried he, how ſorry I am to have come ſo far and loſt my time and labour! for, I am very well aſſured that

that there is nothing to be learned from a man that frequents courts. With theſe words, he departed from the place with a very ill opinion of the religious doctor. Now it happened, that the captain of the watch was ſearching about that day for a notorious robber, who had made his eſcape the night before; and the king had threatened to put him to death if he did not find him again. This captain, meeting the derviſe, ſeized him inſtead of the offender whom he ſought for, and, without examining him, hurried him away immediately to execution. It was in vain for the derviſe to ſwear himſelf an honeſt man, his tale would not be heard, and already the hangman had his knife ready to take off his head, when our religious doctor, returning from court, ſaw the derviſe in the hands of the executioner. The doctor immediately ordered him to be untied, affirming him to be one of his brethren, and that it was impoſſible he ſhould have committed the crime of which he was accuſed. The executioner made a profound reverence to the doctor, fell upon his knee, and kiſſed his hand; and unbound the derviſe, who accompanied the doctor to his habitation. As they were going on, the doctor entered on the occaſion of his preſent manner of life with his releaſed friend. Be not ſurprized, ſaid he, that I ſpend the greateſt part of my time at court; I live not after this manner for the ſake of the vanities of the world; theſe, believe me, brother, I have no taſte for; no, it is for nobler ends that I attend a court. Injuſtice and oppreſſion too often reign there; theſe I ſpend my labours to prevent, and devote my life to what I abhor, that I may be able to reſcue the

ſtranger

ſtranger from deſtruction, make the diſtreſſed be relieved, and to deliver from death the innocent, ſuch as you are. The derviſe, on this, acknowledging that he had made a moſt raſh and wicked judgement, told the doctor, that, from that time forward, he would never blame thoſe that went to court for good purpoſes.

By this example, added Siagouſch, we ſee that the greateſt obſervers of the law and trueſt followers of virtue are not always baniſhed from the court. It is true, replied Damna, that ſometimes moſt virtuous men do live at court; but it is not till after they have implored the ſuccour of heaven, becauſe they know full well, that, unleſs heaven particularly protect them, they muſt, of neceſſity, ruin themſelves. Beſides, theſe people never come to court till they have abſolutely laid aſide all private intereſts, which is the moſt dangerous rock that they can ſplit upon. I confeſs, that, with a mind ſo free from intereſt, a man may embrace all ſorts of conditions. But we, alas! that are not endowed with ſuch a ſublime virtue, how ſhall we, with ſafety to ourſelves, exerciſe an employment ſo dangerous, unleſs we have the good fortune alſo to ſerve juſt and penetrating princes, who, being able to diſtinguiſh faithful from wicked ſervants, reward and puniſh them according to the rules of juſtice?

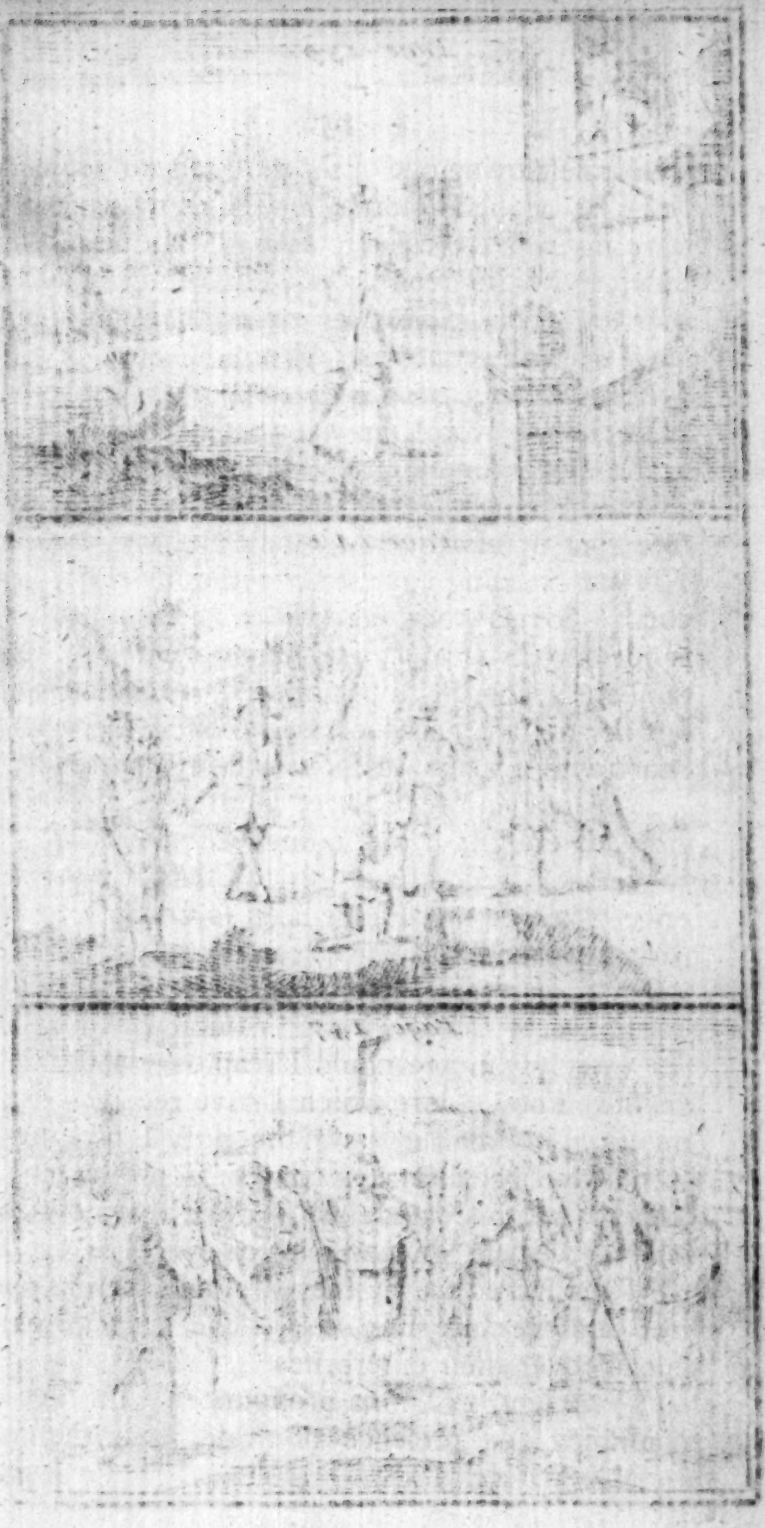
On this, the mother of the lion, riſing from her ſeat, with a look of conſcious knowledge and diſdain, ſaid, Damna, we all allow the truth of what you have been ſaying; but, know you too, that this aſſembly ſits not here but to upbraid thee for thy perfidy to the beſt of princes,

and

and for deſtroying one of his moſt faithful ſubjects. Madam, replied Damna, I well know what it is your highneſs is pleaſed to hint at; but permit me to clear my innocence, by anſwering, that his majeſty is not ignorant, any more than this aſſembly, that there never was any quarrel or diſpute between the ox and me. On the other hand, all the world knows, that he was obliged to me alone for the preferment and dignities to which the king's favour had advanced him. It is true that I informed his majeſty of an attempt that was forming againſt his perſon: it was my duty to do this when I knew it, and I hope there is not one of all you preſent but would have done the ſame; and of this be aſſured, I accuſed none but the guilty, and declared nothing but what I heard with my ears, and ſaw with my own eyes.

The love and reverence, I bear my moſt gracious ſovereign, alone influenced me in what I have done: and, I have this to ſatisfy my conſcience, that, though I have been ſo unhappy to deſtroy my friend, for which, pardon me, ye moſt illuſtrious aſſembly, but I cannot now forbear to weep, yet I acted without paſſion or intereſt; for what advantage could I reap by Cohotorbe's death? The favours which I have received from the king my maſter, and the duty I owe him, would they permit me to conceal from him ſuch a piece of treaſon? and, as for thoſe that now accuſe me, let me ſilence them for ever, by declaring this ſacred truth, they are only ſuch as fear me, and ſeek my life, to the end that I ſhould not diſcover their enterpriſes.

Theſe words Damna pronounced with ſuch a conſtancy and preſence of mind, that the lion knew



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knew not what to reſolve. After much deliberation, we muſt refer this cauſe, ſaid he, to a ſelect number of judges; for, it is my pleaſure that this affair be thoroughly and carefully examined. Moſt juſtly ordained, cried Damna; for, they who judge with precipitation commonly judge amiſs. Moſt gladly I ſubmit myſelf to ſuch a tribunal, and humbly adore your majeſty's wiſdom and goodneſs for appointing it. My innocence, I doubt not, in time, will clear itſelf, though a haſty judgement might unknowingly have pronounced me guilty: nothing ought to be decided in things of conſequence, without having a perfect knowledge of the whole affair, otherwiſe we may be deluded as the woman was, whoſe adventure, with your majeſty's permiſſion, I will relate to this auguſt aſſembly.

FABLE VII.

The MERCHANT'S WIFE *and the* PAINTER.

A Merchant of the city of Catchemir had once a very beautiful wife, who loved and was beloved by a painter who excelled in his art. Theſe two lovers doated on each other to that degree, that they neglected no poſſible opportunity to be in each other's company. One day, ſaid the miſtreſs to her gallant, I find that, when you would ſpeak to me, you are conſtrained to make a great many troubleſome ſigns, as counterfeiting your voice, whiſtling, coughing, and the like; but I would have us learn ſome way to ſpare all theſe pains. Cannot you think of ſome invention

the

that may ſerve us by way of a ſignal? Yes, replied the painter, I have often had it in my thoughts, and I will now do it; I will paint two maſks, the whiteneſs of one of which ſhall ſurpaſs the brightneſs of a ſtar, and the blackneſs of the other ſhall outvie the locks of a moor. When you ſee me come forth with one or the other of theſe maſks, you will know what they ſignify. The painter's apprentice, who was no leſs in love with the woman than his maſter, being in the next room, heard this agreement between the two lovers, and reſolved to make his own advantage of it. Accordingly, ſoon after this, one day, when his maſter was gone to draw ſome lady's picture in the city, he took the maſk of aſſignation, and walked before the houſe of the merchant's wife, who ſtood, as good fortune would have it, at that very time watching at the window. The lady no ſooner ſaw the maſk of joy, but, without conſidering either the bearer's appearance or gait, ſhe came down and admitted him immediately to all the familiarities ſhe was uſed to accommodate his maſter with. After all was over, the apprentice returned home, and put the maſk where he had it. A very little while after this, the painter, being come back, took out the maſk, and went to look out for his miſtreſs. The lady very much wondered to ſee the maſk again ſo ſoon; but, however with open arms, ran to meet her joy. She ſcarce opened her mouth, however, before ſhe unfortunately aſked him the reaſon of his quick return. The painter, on this, ſmelling a rat, ſaid not a word more, but flung from her in a paſſion, flew to his apprentice, and made him pay dear for the pleaſure he had taſted: then,

reflecting

reflecting upon the eaſy condeſcenſion of the merchant's wife to ſatisfy the deſires of his ſervant, he broke off all familiarity with her. Now, if the woman had not concluded too haſtily on ſeeing the maſk, and yielded to the extaſies of the apprentice, ſhe had not loſt ſo paſſionate, though criminal, a lover.

The lion's mother obſerving that her ſon gave ear to Damna with delight, was afraid leſt the ſubtle fox ſhould by his eloquence put a ſtop to the courſe of juſtice. Son, therefore, ſaid ſhe to the lion, my mind forebodes to me that you will believe Damna innocent, and that you look upon all thoſe that have accuſed him as liars. I never thought, continued ſhe, that a king, who is looked upon to be the moſt juſt of princes, could ſuffer himſelf to be thus ſeduced by the fair words and gloſſing inſinuations of a capital offender, who is endeavouring at nothing, by all theſe fine ſtories, but to deceive you, and to eſcape the rigour of the law. So ſaying, ſhe roſe up in a great paſſion, and retired to her own apartment; and the lion, partly to pacify his mother, and partly, becauſe he began to think Damna guilty, ordered him to be committed to a cloſe priſon.

When the room was clear, his mother returned, and addreſſing herſelf to her ſon; Son, ſaid ſhe, think me not invidious in my nature for thus puſhing on the fate of this offender: it is with reluctance that I have done it, but juſtice to yourſelf, and to the departed innocent Cohotorbe, requires it. Guilty he unqueſtionably is, in the higheſt degree; but yet, when I recollect all circumſtances of his life, I cannot conceive how a perſon of ſo much underſtanding came to ſuffer him-

himſelf to be tempted to ſo great a crime. Certainly, anſwered the king, this has been the effect of envy in him, that has made him commit ſo foul a piece of treachery; which is a vice able to deſtroy the cunningeſt minds. Envy, purſued he, is a vice that keeps the thoughts in a perpetual motion, and torments us with continual diſquiet. Nay, ſo ſtrangely deteſtable a paſſion is this, that there are ſome who bear a grudge even to thoſe that do them good. This you may know by the following example.

FABLE VIII.

Three envious perſons who found money.

THREE men once were travelling the ſame road, and ſoon by that means became acquainted. As they were journeying on, ſaid the eldeſt to the reſt, pray tell me, fellow-travellers, why you leave your ſettled homes to wander in foreign countries. I have quitted my native ſoil, anſwered one, becauſe I could not not endure the ſight of ſome people whom I hated worſe than death: and this hatred of mine, I muſt confeſs, was not founded on any injury done me by them, but aroſe from my own temper, which, I own it, cannot endure to ſee another happy. Few words will give you my anſwer, replied the ſecond; for, the ſame diſtemper torments my breaſt, and ſends me rambling about the world. Friends, replied the eldeſt, then let us all embrace; for, I find we are all three troubled with the

the ſame diſeaſe. On theſe reciprocal confeſſions they ſoon became acquainted, and, being of the ſame humour, immediately cloſed in an union together. One day, as they travelled through a certain deep hollow way, they ſpied a bag of money, which ſome traveller had dropped in the road. Preſently they alighted, all three, and cried one to another, let us ſhare this money and return home again, where we may be merry and enjoy ourſelves. But this they only ſaid in diſſimulation; for, every one being unwilling that his companion ſhould have the leaſt benefit, they were truly each of them at a ſtand, whether it were not beſt to go on without meddling with the bag, to the end the reſt might do the ſame; being well contented not to be happy themſelves leſt another ſhould be ſo alſo. In concluſion, they ſtopt a whole day and night in the ſame place to conſider what they ſhould do. At the end of which time the king of the country riding out hunting with all his court, the chace led him into this place. He rode up to the three men, and aſked them what they did with the money that lay on the ground? and, being thus ſurprized, and dreading ſome ill conſequence if they equivocated, they all frankly told the truth. Sir, ſaid they, we are all three turmoiled with the ſame paſſion, which is envy: this paſſion has forced us to quit our native country, and ſtill keeps us company wherever we go; and a great act of kindneſs would it be in any one, if it were poſſible, that he would cure us of this accurſed paſſion, which, though we cannot but carry it in our boſoms, yet we hate and abhor. Well, ſaid the king, I will be your doctor; but, before

I can do any thing, it is requiſite that every one of you ſhould inform me truly in what degree this paſſion prevails over him, to the end that I may apply a remedy in proper proportion of ſtrength. My envy, alas! ſaid the firſt, has got ſuch a head, that I cannot endure to do good to any man living. You are an honeſt man in compariſon to me, cried the ſecond; for, I am ſo far from doing good to another myſelf, that I mortally hate that any body elſe ſhould do another man good. Said the third, you both are children in this paſſion to me; neither of you poſſeſs the quality of envy in a degree to be compared with me; for I not only cannot endure to oblige, nor to ſee any other perſon obliged, but I even hate that any body ſhould do myſelf a kindneſs. The king was ſo aſtoniſhed to hear them talk at this rate, that he knew not what to anſwer. At length, after he had conſidered ſome time, Monſters, and not men, that ye are, ſaid he, you deſerve not that I ſhould let you have the money, but puniſhment, if that can be, adequate to your tempers. At the ſame time he commanded the bag to be taken from them, and condemned them to puniſhments they juſtly merited. He that could not endure to do good was ſent into the deſert, barefoot and without proviſion. He, that could not endure to ſee good done to another, had his head chopped off, becauſe he was unworthy to live, as being one that loved nothing but miſchief. And laſtly, as for him that could not endure any good to be done to himſelf, his life was ſpared, in regard his torment was only to himſelf; and he was put into a quarter of the kingdom where the people were of all others famous for being the beſt-natured, and the

moſt

moſt addicted to the performance of good deeds and charitable actions. The goodneſs of theſe people, and the favours they conferred upon him from day to day, ſoon became ſuch torment to his ſoul, that he died in the utmoſt anguiſh.

By this hiſtory, continued the lion, you ſee what envy is; that it is of all vices the moſt abominable, and moſt to be expelled out of all human ſociety. Moſt true, replied the mother, and it is for that very reaſon that Damna ought to be put to death, ſince he is attainted of ſo dangerous a vice. If he be guilty, replied the lion, he ſhall periſh; but that I am not yet well aſſured of, but have reſolved to be before he is condemned.

While matters were thus carrying on at court, however, Damna's wife, moved with compaſſion, went to ſee him in his priſon, and read him this curtain-lecture. Did I not tell you, ſaid ſhe, that it behoved you to take care of going on with the execution of your enterprize; and that people of judgement and diſcretion never begin a buſineſs till they have warily conſidered what will be the iſſue of it? A tree is never to be planted, ſpouſe, continued ſhe, before we know what fruit it will produce. While Kalila was thus upbraiding Damna, there was in the priſon a bear, of whom they were not aware, and who, having overheard them, reſolved to make uſe of what his ears had furniſhed him withal, as occaſion ſhould direct him.

The next day, betimes in the morning, the council met again; where, after every one had taken his place, the mother of the lion thus be-

gan. Let me remind your majeſty, ſaid ſhe, that we ought no more to delay the puniſhment of a capital offender than to hurry on the condemnation of the innocent; and that a king, that forbears the puniſhment of a malefactor, is guilty of no leſs a crime than if he had been a confederate with him. The old lady ſpoke this with much earneſtneſs; and the lion, conſidering that ſhe ſpoke nothing but reaſon, command d that Damna ſhould be immediately brought to his trial. On this, the chief juſtice, riſing from his ſeat, made the accuſtomed ſpeech on ſuch occaſions, and deſired the ſeveral members of the council to ſpeak, and give their opinion freely, boldly, and honeſtly, in this matter; ſaying, withal, that it would produce three great advantages. Firſt, that truth would be found out, and juſtice done. Secondly, that wicked men and traitors would be puniſhed. And, thirdly, that the kingdom would be cleared of knaves and impoſtors, who, by their artifices, troubled the repoſe of it. But notwithſtanding the eloquence of the judge, as nobody then preſent knew the depth of the buſineſs, none opened their mouths to ſpeak. This gave Damna an occaſion to defend himſelf with ſo much the greater confidence and intrepidity: Sir, ſaid he, riſing ſlowly from his ſeat, and making a profound reverence to his majeſty and the court, had I committed the crime of which I ſtand accuſed, I might draw ſome colour of advantage from the general ſilence; but I find myſelf ſo innocent, that I wait with indifference the end of this aſſembly. Nevertheleſs, I muſt needs ſay this, that, ſeeing nobody has been pleaſed to deliver his ſentiments upon this affair, it is a certain

tain ſign that all believe me innocent. Let me not, ſacred ſir, be blamed for ſpeaking in my own juſtification: I am to be excuſed in that, ſince it is lawful for every one to defend himſelf. Therefore, ſaid he, purſuing his diſcourſe, I beſeech all this illuſtrious company to ſay in the king's preſence whatever they know concerning me; but let me caution them at the ſame time to have a care of affirming any thing but what is true, leſt they find themſelves involved in what befel the ignorant phyſician; of whom, with your majeſty's permiſſion, I will relate the fable.

FABLE IX.

The IGNORANT PHYSICIAN.

THERE was once, in a remote part of the eaſt, a man who was altogether void of knowledge and experience, yet preſumed to call himſelf a phyſician. He was ſo ignorant, notwithſtanding, that he knew not the cholic from the dropſy, nor could he diſtinguiſh rhubarb from bezoar. He never viſited a patient twice, for his firſt coming always killed him. On the other hand, there was in the ſame province another phyſician of ſuch learning and ability, that he cured the moſt deſperate diſeaſes by the virtue of the ſeveral herbs of the country, of which he had a perfect knowledge. Now this learned man became blind, and, not being able to viſit his patients, at length retired into a deſart, there to live at his eaſe. The ignorant phyſician no ſooner

underſtood that the only man he looked upon with an envious eye was retired out of the way, but he began boldly to diſplay his ignorance, under the opinion of manifeſting his knowledge. One day the king of the country's daughter fell ſick; upon which the knowing phyſician was ſent for, becauſe that, beſides that he had already ſerved the court, people were convinced that he was much more able than he that went about to ſet himſelf up in this pompous manner. The learned phyſician being in the princeſs's chamber, and underſtanding the nature of her diſeaſe, ordered her to take a certain pill compoſed of ſuch ingredients as he preſcribed. Preſently they aſked him, where ſuch and ſuch drugs were to be had. Formerly, anſwered the phyſician, I have ſeen them in ſuch and ſuch boxes in the king's treaſury; but what confuſion there may have been ſince among thoſe boxes I know not. Upon this the ignorant phyſician pretended that he knew the drugs very well, and that he alſo knew where to find and how to make uſe of them. Go then, ſaid the king, to my treaſury, and take what is requiſite. Away went the ignorant phyſician, and fell to ſearching for the box; but, becauſe many of the boxes were alike, and for that he knew not the drugs when he ſaw them, he knew not what to determine. On the whole, however, he rather choſe, in the puzzle of his judgement, to take a box at a venture than to acknowledge his ignorance. But he never conſidered, that they who meddle with what they underſtand not are generally conſtrained to an early repentance; for, in the box which he had picked out, there was a moſt exquiſite poiſon, of which he made his pills,

and

and which he cauſed the princeſs to take, who died immediately after. On which the king commanded the ignorant phyſician to be apprehended, and condemned him to death.

This example, purſued Damna, teaches us, that no man ought to ſay or do a thing which he underſtands not. A man may, however, perceive by your phyſiognomy, ſaid one of the aſſiſtants, interrupting him, notwithſtanding theſe fine ſpeeches, that you are a ſly companion, one that can talk better than you can act, and therefore I pronounce that there is little heed to be given to what you ſay. The judge on this aſked him that ſpoke laſt, what proof he could produce of the certainty of what he averred. Phyſiognomiſts, anſwered he, obſerve, that they who have their eye-brows parted, the left eye bleared, and bigger than the right, the noſe turned toward the left ſide, and who, counterfeiting your hypocrites, caſt their eyes always toward the ground, are generally traitors and ſycophants; and therefore, Damna having all theſe marks, from what I know of the art, I thought I might ſafely give that character of him which I have done, without injury to truth. Your art may fail you, replied Damna; for, it is our Creator alone who forms us as he pleaſes, and gives us ſuch a phyſiognomy as he thinks fitting, and for what purpoſes he beſt knows: and permit me to add, that, if what you ſay were true, and every man carried written in his forehead what he had in his heart, the wicked might certainly be diſtinguiſhed from the righteous at ſight, and there would be no need of judges and witneſſes to determine the diſputes and differences that ariſe in

civil ſociety. In like manner it would be unjuſt to put ſome to their oaths, and others to the rack, to diſcover the truth, becauſe it might be evidently ſeen. And, if the marks you have mentioned impoſed a neceſſity upon thoſe that bear them to act amiſs, would it not be palpable injuſtice to puniſh the wicked, ſince they are not free in their own actions? We muſt then conclude, according to this maxim, that if I were the cauſe of Cohotorbe's death, I am not to be puniſhed for it, ſince I am not maſter of my actions, but was forced to it by the marks which I bear. You ſee by this way of arguing, therefore, that your inferences are falſe. Damna having thus ſtopt the aſſiſtant's mouth, nobody durſt adventure to ſay any thing more, which forced the judge to ſend him back to priſon, and left the king yet undetermined what to think of him.

Damna, being returned to his priſon, was about to have ſent a meſſenger to Kalila to come to him, when a brother fox, that was in the room by accident ſpared him that trouble, by informing him of Kalila's death, who died the day before for grief to ſee her huſband intangled in ſuch an unfortunate affair.

The news of Kalila's death touched Damna ſo to the quick, that, like one who cared not to live any longer, he ſeemed to be altogether comfortleſs. Upon which the fox endeavoured to chear him up, telling him, that, if he had loſt a dear and loving wife, he might, however, if he pleaſed to try him, find in him a zealous and a faithful friend. Damna, on this, knowing he had no friend left that he could truſt, and for that the

fox

fox ſo frankly proffered him his ſervice, accepted his kindneſs. I beſeech you then, ſaid Damna, go to the court, and give me a faithful account of what people ſay of me: this is the firſt proof of friendſhip which I deſire of you.

Moſt willingly, anſwered the fox; and, immediately taking his leave, he went to the court, to ſee what obſervations he could make.

The next morning, by break of day, the lion's mother went to her ſon, and aſked him what he had determined to do with Damna. He is ſtill in priſon, anſwered the king, and I can find nothing proved upon him yet, nor know I what to do about him. What a deal of difficulty is here, replied the mother, to condemn a traitor and a villain, who deſerves more puniſhments than you can inflict; and yet I am afraid, when all is done, will eſcape by his dexterity and cunning. I cannot blame you for being diſcontented with theſe delays, replied the king, for I alſo am ſo, but know not how to help myſelf; and, if you pleaſe to be preſent at his next examination yourſelf, I will order it immediately, and you ſhall ſee what will be reſolved upon. Which ſaid, he ordered Damna to be ſent for, that the buſineſs might be brought to a concluſion. The king's orders were obeyed; and, the priſoner being brought to the bar, the chief juſtice put the ſame queſtion as the day before, Whether any body had any thing to ſay againſt Damna? but nobody ſaid a word; which Damna obſerving, I am glad to ſee, ſaid he, that in your majeſty's court there is not a ſingle villain; few ſovereign princes can ſay as much: but here is a proof of the truth of it before us, in that there is nobody

here who will bear falſe witneſs, though it be wiſhed by every one that ſomething were ſaid: and, in other courts, it were well if the ſame honour and honeſty were kept up: and let me adviſe all from the villany of bearing falſe witneſs, for their own ſakes, and for fear of expoſing themſelves to the puniſhment which the falconer once incurred, for having given a falſe teſtimony.

FABLE X.

The virtuous WOMAN *and the young* FALCONER.

A Very honeſt and rich merchant had once a wife no leſs modeſt than beautiful: among the reſt of his ſervants this merchant had alſo a young lad that was very vicious; but he could not find in his heart to put him away, becauſe he was a good falconer, and the merchant greatly delighted in this diverſion. Now, in regard it is the cuſtom of the eaſtern people to keep their women very private, this lad for a long time had never ſeen his miſtreſs. But having viewed her one day by accident, he became paſſionately in love with her. In deſpight of all danger he ventured to court her affection, by means of a female friend, whom he with much trouble got over to his intereſt. But both he and ſhe loſt all their labour, for they had to do with a truly virtuous woman. At length, deſpairing to proſper in his amours, he changed his love into hatred,

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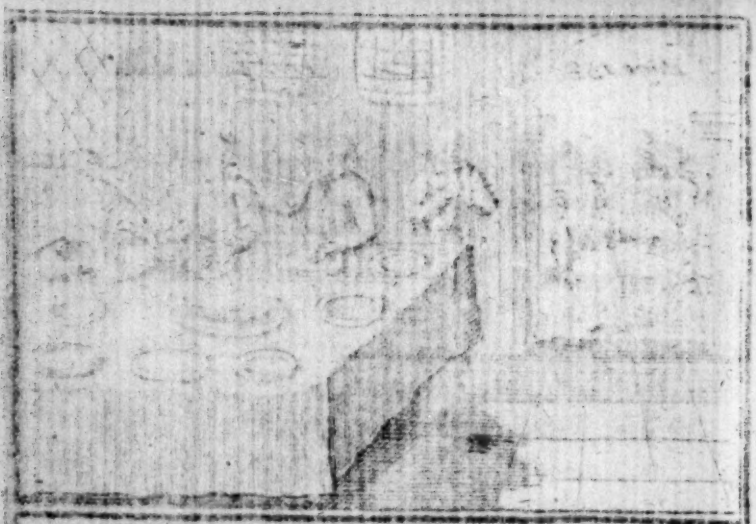

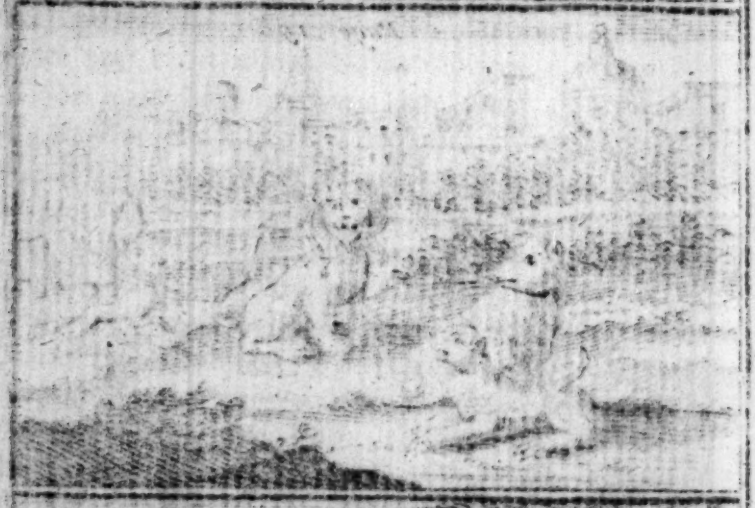

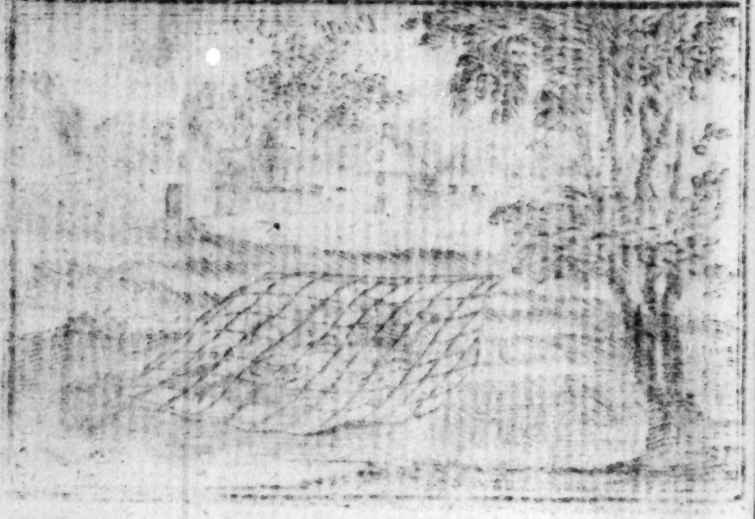

hatred, and meditated a moſt bloody revenge. To this effect he cunningly went and bought two parrots; one of which he taught to pronounce theſe words, *I ſaw my miſtreſs in bed with the falconer*; and the other, *For my part, I ſay nothing*. In a little time after theſe birds had learned their leſſon, the merchant having invited his friends to a great feaſt, when every body was ſeated at the table, theſe parrots began to repeat their leſſon. Now the falconer had taught theſe parrots to ſpeak theſe words in his own country language, which was different from that of the place, becauſe the maſter, miſtreſs, nor any of the ſervants, underſtood what they meant, nobody minded their repeating them. But this was not the caſe now; for, ſome of the gueſts, who happened to be the falconer's countrymen, no ſooner heard the parrots, but they forbore eating, and ſtared with the utmoſt amazement one at another. The merchant, aſtoniſhed at this, aſked them the reaſon. Do ye not underſtand, anſwered the gueſts, what theſe birds ſay? No replied the merchant. Why, they ſay, ſaid the gueſt that ſpoke firſt, that your falconer has made you a cuckold. The merchant was aſtoniſhed and confounded at theſe words, and begged pardon of his friends for having invited them to a place where ſo much uncleanneſs had been committed. The falconer alſo, the more to exaſperate his maſter againſt his wife, confeſſed the fact, and ſaid that it was true. Which put the huſband into ſo great a rage, that he ordered his wife to be put to death.

When they, that were ordered to execute her huſband's command, came to her, and with great

ſorrow acquainted her with their buſineſs, ſhe told them that ſhe was ready to ſuffer any puniſhment which her huſband, who was her lord and ſovereign maſter, thought fit to inflict upon her; but, that as ſhe was innocent of the crime ſhe was accuſed of, ſhe could have wiſhed he would, for the ſake of his own future peace, have heard her firſt; for that, if her innocence ſhould afterwards come to be known, his repentance would be then too late. This being reported to her huſband, he ſent for her into a little cloſet, whither he ordered her to come veiled, and bid her juſtify herſelf if ſhe could. The parrots, ſaid he, are no rational creatures, and therefore cannot be accuſed either of impoſture or bribery: how then will you juſtify yourſelf againſt what they accuſe you of?

You are bound, my dear lord, in duty and honour, anſwered the wife, to be well aſſured of the truth, in a caſe of this kind, before you condemn me to death; and there is an eaſy way by which you may know it: aſk thoſe gentlemen whether they obſerve any variety of relation in theſe parrots ſpeech, or whether they only repeat the ſame ſet of words over and over again. If they only repeat the ſame words, be aſſured they ſpeak not of knowledge or deſign, and have only been taught to repeat them, and that it is a device made uſe of by your ſervant to provoke your undeſerved anger againſt me, becauſe he could not obtain thoſe favours from me which he deſired, and which he has long ſolicited, though I have been ſo charitable to his youth as not to accuſe him to you of it. If it be thus, let the weight of your anger fall on him: if otherwiſe,

let

let me periſh. The merchant judging, by her prudent advice, that ſhe might not be guilty, went to his gueſts, carried them the parrots, and deſired them to ſtay with him, and diligently obſerve, for two or three days, whether the birds ſpoke any thing elſe beſides what they had heard. Which the gueſts accordingly did. The reſult of this was, that they found the parrots always in the ſame leſſon, of which they faithfully informed the merchant, who then acknowledged the innocence of his wife, and was ſenſible of the malice of his ſervant. The falconer was now ſent for, and inſtantly appeared with his hawk upon his fiſt. To whom the wife: Villain, ſaid ſhe, how didſt thou dare to accuſe me of ſo foul a crime? Becauſe you were guilty, anſwered the ſervant. But he had no ſooner uttered the words, when the hawk upon his fiſt flew in his face and tore out his eyes; and the huſband acknowledged the injuſtice he was like to have been guilty of, and on his knees implored his wife's pardon.

This example, ſaid Damna, purſuing his diſcourſe, inſtructs us how heinous a thing it is to bear falſe witneſs; and that it always turns to our ſhame and confuſion. Happy therefore is your majeſty, who have no ſubject in your whole dominions wicked enough to be guilty of it. After Damna had done ſpeaking, the lion, looking upon his mother, aſked her opinion. I find, anſwered ſhe, that you have a kindneſs for this moſt cunning villain; but, believe me, he will, if you pardon him, cauſe nothing but faction and diſorder in your court. I beſeech you, re-

plied the lion, to tell me who has ſo ſtrongly prepoſſeſſed you againſt Damna. It is but too true, replied the queen-mother, that he has committed the crime that is laid to his charge. I know him to be guilty, but I ſhall not now diſcover the perſon who intruſted me with this ſecret. However, I will go to him, and aſk him whether he will be willing that I ſhould bring him in for a witneſs: and, ſo ſaying, ſhe went home immediately, and ſent for the leopard.

When he was come: This villain whom you have accuſed to me, ſaid ſhe, will eſcape the hands of juſtice, unleſs you appear yourſelf againſt him. Go, therefore, continued ſhe, at my requeſt, and boldly declare what thou knoweſt concerning Damna. Fear no danger in ſo honeſt a cauſe, for no ill ſhall befal thee. Madam, anſwered the leopard, you know that I could wiſh to be excuſed from this, but you alſo know that I am ready to ſacrifice my life to your majeſty's commands; diſpoſe of me, therefore, as you pleaſe; I am ready to go wherever you command. With that ſhe carried the leopard to the king; to whom, Sir, ſaid ſhe, here is an undeniable witneſs which I have to produce againſt Damna. Then the lion, addreſſing himſelf to the leopard, aſked him what proof he had of the delinquent's treaſon? Sir, anſwered the leopard, I was willing to conceal this truth, on purpoſe, for ſome time, to ſee what reaſons the cunning traitor would bring to juſtify himſelf; but now it is time your majeſty knew all. On this the leopard made a long recital of what had paſſed between Kalila and her huſband: which depoſition, being made in the hearing of ſeveral beaſts,

beaſts, was ſoon divulged far and near, and preſently afterwards confirmed by a ſecond teſtimony, which was the bear's, of whom I made mention before. After this the delinquent was aſked what he had now to ſay for himſelf; but he had not a word to anſwer. This at length determined the lion to ſentence that Damna, as a traitor, ſhould be ſhut up between four walls, and there ſtarved to death.

Theſe chapters, concluded Pilpay, may it pleaſe you majeſty, are leſſons to deceivers and ſycophants, that they ought to reform their manners, and I think have ſufficiently made it appear, that ſlanderers and railers generally come to an unfortunate end; beſides that, while they live, they render themſelves odious to all human ſociety. He, that plants thorns, muſt never expect to gather roſes.

CHAP.

CHAP. IV.

How we ought to make choice of FRIENDS; *and what advantage may be reaped from their converſation.*

YOU have now told me, ſaid the king, to my infininte ſatisfaction, the ſtory of a knave, who, under the falſe appearances of friendſhip, occaſioned the death of an innocent perſon. I deſire you next to inform me what benefit may be made of honeſt men and real friends in civil life. Your majeſty, anſwered the Bramin, is to know, that honeſt men eſteem and value nothing ſo much in this world as a real friend. Such an one is as it were another ſelf, to whom we impart our moſt ſecret thoughts, who partakes of our joy, and comforts us in our affliction: add to this, that his company is an everlaſting pleaſure to us. But nothing can, perhaps, give your majeſty a clearer or nobler idea of the pleaſures of a reciprocal friendſhip than the following fable.

FABLE

FABLE I.

The RAVEN, *the* RAT, *and the* PIDGEONS.

NEarly adjoining to Odorna there was once a moſt delightful place, which was extremely full of wild-fowl, and was therefore much frequented by the ſportſmen and fowlers. A raven one day accidentally eſpied in this place, at the foot of a tree, on the top of which ſhe had built her neſt, a certain fowler with a net in his hand. The poor raven was afraid at firſt, imagining it was herſelf that the fowler aimed at; but her fears ceaſed when ſhe obſerved the motions of the perſon, who, after he had ſpread his net upon the ground, and ſcattered ſome corn about it to allure the birds, went and hid himſelf behind a hedge, where he was no ſooner laid down, but a flock of pidgeons threw themſelves upon the corn, without hearkening to their chieftain, who would fain have hindered them, telling them, that they were not ſo raſhly to abandon themſelves to their paſſions. The prudent leader, who was an old pidgeon, called Montivaga, perceiving them ſo obſtinate, had many times a deſire to ſeparate himſelf from them; but fate, that imperiouſly controuls all living creatures, conſtrained him to follow the fortune of the reſt, ſo that he alighted upon the ground with his companions. It was not long after this before they all ſaw themſelves under the net, and juſt ready to fall into the fowler's hands. Well, ſaid Montivaga on this, mournfully, to them, what think you now? will you

you believe me another time, if it be poſſible that you may get away from this deſtruction? I ſee, continued he, perceiving how they fluttered to get looſe, that every one of you minds his own ſafety only, never regarding what becomes of his companions; and, let me tell you, that this is not only an ungrateful, but a fooliſh, way of acting; we ought to make it our buſineſs to help one another, and it may be ſo charitable an action may ſave us all; let us all together ſtrive to break the net. On this they all obeyed Montivaga, and ſo well beſtirred themſelves, that they tore the net up from the ground, and carried it up with them into the air. The fowler, on this, vexed to loſe ſo fair a prey, followed the pidgeons, in hopes that the weight of the net would tire them.

In the mean time the raven, obſerving all this, ſaid to herſelf, this is a very pleaſant adventure, I will ſee the iſſue of it; and accordingly ſhe took wing and followed them. Montivaga obſerving that the fowler had reſolved to purſue them, This man, ſaid he to his companions, will never give over purſuing us, till he has loſt ſight of us; therefore, to prevent our deſtruction, let us bend our flight to ſome thick wood, or ſome ruined caſtle, to the end that, when we are protected by ſome foreſt or thick wall, deſpair may force him to retire. This expedient had the deſired ſucceſs; for, having ſecured themſelves among the boughs of a thick foreſt, where the fowler loſt ſight of them, he returned home, full ſorely afflicted with the loſs of his game and his net to boot.

As for the raven, ſhe followed them ſtill, out of curioſity to know how they got out of the net,

net, that ſhe might make uſe of the ſame ſecret upon the like occaſion.

The pidgeons, thus quit of the fowler, were overjoyed; however, they were ſtill troubled with the intanglements of the net, which they could not get rid of: but Montivaga, who was fertile in inventions, ſoon found a way for that. We muſt addreſs ourſelves, ſaid he, to ſome intimate friend, who, ſetting aſide all treacherous and by-ends, will go faithfully to work for our deliverance. I know a rat, continued he, that lives not far hence, a faithful friend of mine, whoſe name is Zirac; he, I know, will gnaw the net, and ſet us at liberty. The pidgeons, who deſired nothing more, all entreated to fly to this friend; and, ſoon after, they arrived at the rat's hole, who came forth upon the fluttering of their wings; and, aſtoniſhed and ſurprized to ſee Montivaga ſo intangled in the net, O! my dear friend, ſaid he, how came you into this condition? To whom Montivaga replied, I deſire you, my moſt faithful friend, firſt of all to diſengage my companions. But Zirac, more troubled to ſee his friend bound than for all the reſt, would needs pay his reſpect to him firſt; but Montivaga cried out, I conjure you once more, by our ſacred friendſhip, to ſet my companions at liberty before me; for that beſides, being their chieftain, I ought to take care for them in the firſt place, I am afraid the pains thou wilt take to unbind me will ſlacken thy good offices to the reſt; whereas, the friendſhip thou haſt for me will excite thee to haſten their deliverance, that thou mayeſt be ſooner in a condition to give me my freedom. The rat, admiring the ſolidity of theſe arguments, applauded

plauded Montivaga's generoſity, and fell to looſening the ſtrangers; which was ſoon done; then he performed the ſame kind office for his friend.

Montivaga, thus at liberty, together with his companions, took his leave of Zirac, returning him a thouſand thanks for his kindneſs. And, when they were gone, the rat returned to his hole.

The raven, having obſerved all this, had a great deſire to be acquainted with Zirac. To which end he went to his hole, and called him by his name. Zirac, frighted to hear a ſtrange voice, aſked who he was? To which the raven anſwered, It is a raven who has ſome buſineſs of importance to impart to thee. What buſineſs, replied the rat, can you or I have together? we are enemies. Then the raven told him, he deſired to liſt himſelf in the number of a rat's acquaintance, whom he knew to be ſo ſincere a friend. I beſeech you, anſwered Zirac, find out ſome other creature, whoſe friendſhip agrees better with your diſpoſition. You loſe your time in endeavouring to perſuade me to ſuch an incompatible reconciliation. Never ſtand upon incompatibilities, ſaid the raven, but do a generous action, by affording an innocent perſon your friendſhip and acquaintance, when he deſires it at your hands. You may talk to me of generoſity till your lungs ache, replied Zirac, I know your tricks too well: in a word, we are creatures of ſo different ſpecies, that we can never be either friend or acquaintance. The example which I remember of the partridge, that over-

haſtily

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haſtily granted her friendſhip to a falcon, is a ſufficient warning to make me wiſer.

FABLE II.

The PARTRIDGE *and the* FALCON.

A Partridge, ſaid Zirac, keeping cloſe in his hole, but very obligingly purſuing his diſcourſe, was promenading at the foot of a hill, and tuning her throat, in her coarſe way, ſo delightfully, that a falcon flying that way, and hearing her voice, came towards her, and very civilly was going to aſk her acquaintance. Nobody, ſaid he to himſelf, can live without a friend; and it is the ſaying of the wiſe, that they, who want friends, labour under perpetual ſickneſs. With theſe thoughts he would fain have accoſted the partridge; but ſhe, perceiving him, eſcaped into a hole, all over in a cold ſweat for fear. The falcon followed her, and preſenting himſelf at the foot of the hole, My dear partridge, ſaid he, I own that I never had any great kindneſs hitherto for you, becauſe I did not know your merit; but, ſince my good fortune has now made me acquainted with your merry note, be pleaſed to give me yours. Tyrant, anſwered the partridge, let me alone, and labour not in vain to reconcile fire and water. Moſt amiable partridge, replied the falcon,

con, baniſh theſe idle fears, and be convinced that I love you, and deſire that we may enter into a familiarity together: had I any other deſign, I would not trouble myſelf to court you with ſuch ſoft language out of your hole. Believe me, I have ſuch good pounces, that I would have ſeized a dozen other partridges in the time that I have been courting your affection; I am ſure you will have reaſons enough to be glad of my friendſhip; firſt, becauſe no other falcon ſhall do you any harm while you are under my protection; ſecondly, becauſe that, being in my neſt, you will be honoured by the world; and, laſtly, I will procure you a male to keep you company, and give you all the delights of love and a young progeny. It is impoſſible for me to think you can have ſo much kindneſs to me, replied the partridge; but, indeed ſhould this be true, I ought not to accept your propoſal; for you being the prince of birds, and of the greateſt ſtrength, and I a poor weak partridge, whenever I ſhall do any thing that diſpleaſes you, you will not fail to tear me to pieces. No, no, ſaid the falcon, ſet your heart at reſt for that; the faults that friends commit are eaſily pardoned. Much other diſcourſe of this kind paſſed between them, and many doubts were ſtarted and anſwered to ſatisfaction, ſo that at length the falcon teſtified ſuch an extraordinary friendſhip for the partridge, that ſhe could no longer refuſe coming out of her hole. And no ſooner was ſhe come forth, but the falcon tenderly embraced her, and carried her to his neſt, where, for two or three days, he made it his whole buſineſs to divert her. The partridge, overjoyed to ſee herſelf ſo careſſed, gave her tongue more liberty than

ſhe

ſhe had done before, and talked much of the cruelty and ſavage temper of the birds of prey. This began to offend the falcon, though, for the preſent, he diſſembled it. One day, however, he unfortunately fell ill, which hindered him from going abroad in ſearch of prey, ſo that he grew hungry, and, wanting victuals, he ſoon became melancholy, moroſe, and churliſh. His being out of humour quickly alarmed the partridge, who kept herſelf, very prudently, cloſe in a corner with a very modeſt countenance. But the falcon, ſoon after, no longer able to endure the importunities of his ſtomach, reſolved to pick a quarrel with the poor partridge. To which purpoſe, It is not fitting, ſaid he, that you ſhould lie lurking there in the ſhade, while all the world is expoſed to the heat of the ſun. The partridge, trembling every joint of her, replied, King of birds, it is now night, and all the world is in the ſhade as well as I, nor do I know what ſun you mean. Inſolent baggage, replied the falcon, then you will make me either a liar or mad: and, ſo ſaying, he fell upon her, and tore her to pieces.

Do not believe, purſued the rat, that, upon the faith of your promiſes, I will lay myſelf at your mercy. Recollect yourſelf, anſwered the raven, and conſider that it is not worth my while to fool my ſtomach with ſuch a diminutive body as thine, it is therefore with no ſuch intent I am talking with thee, but I know thy friendſhip may be beneficial to me; ſcruple not therefore to grant me this favour. The ſages of old, replied the rat, admoniſh us to take care of being deluded by the fair words of our enemies, as

was

was a certain unfortunate man, whoſe ſtory, if you pleaſe, I will relate to you.

FABLE III.

The MAN *and the* ADDER.

A Man, mounted upon a camel, once rode into a thicket, and went to reſt himſelf in that part of it, whence a caravan was juſt departed, and where the people having left a fire, ſome ſparks of it, being driven by the wind, had ſet a buſh, wherein lay an adder, all in a flame. The fire environed the adder in ſuch a manner, that he knew not how to eſcape, and was juſt giving himſelf over to deſtruction, when he perceived the man already mentioned, and, with a thouſand mournful conjurations, begged of him to ſave his life. The man, on this, being naturally compaſſionate, ſaid to himſelf, It is true, theſe creatures are enemies to mankind; however, good actions are of great value, even of the very greateſt when done to our enemies, and whoever ſows the ſeed of good works ſhall reap the fruit of bleſſings. After he had made this reflection, he took a ſack, and tying it to the end of his lance, reached it over the flame to the adder, who flung himſelf into it; and, when he was ſafe in, the traveller pulled back the bag, and gave the adder leave to come forth, telling him he might go about his buſineſs, but hoped he would have the gratitude to make him a promiſe, never to do any more harm to men, ſince

a man had done him ſo great a piece of ſervice. To this the ungrateful creature anſwered, You much miſtake both yourſelf and me; think not that I intend to be gone ſo calmly; no, my deſign is firſt to leave thee a parting bleſſing, and throw my venom upon thee and thy camel. Monſter of ingratitude, replied the traveller, deſiſt a moment at leaſt, and tell me whether it be lawful to recompenſe good with evil! No, replied the adder it certainly is not; but, in acting in that manner, I ſhall do no more than what yourſelves do every day; that is to ſay, retaliate good deeds with wicked actions, and requite benefits with ingratitude. You cannot prove this ſlanderous and wicked aſperſion, replied the traveller; nay, I will venture to ſay, that if you can ſhew me any one other creature in the world that is of your opinion, I will conſent to whatever puniſhment you think fit to inflict on me for the faults of my fellow-creatures. I agree to this willingly, anſwered the adder; and at the ſame time ſpying a cow, Let us propound our queſtion, ſaid he, to this creature before us, and we will ſee what anſwer ſhe will make. The man conſented, and ſo both of them accoſting the cow, the adder put the queſtion to her, how a good turn was to be requited? By its contrary, replied the cow, if you mean according to the cuſtom of men; and this I know by ſad experience. I belong, ſaid ſhe, to a man, to whom I have long been ſeveral ways extremely beneficial: I have been uſed to bring him a calf every year, and to ſupply his houſe with milk, butter, and cheeſe; but now I am grown old, and no longer in a condition to ſerve him as formerly

merly I did, he has put me in this paſture to fat me, with a deſign to ſell me to a butcher, who is to cut my throat, and he and his friends are to eat my fleſh: and is not this a requiting good with evil? On this the adder taking upon him to ſpeak, ſaid to the man, What ſay you now, are not your own cuſtoms a ſufficient warrant for me to treat you as I intend to do? The traveller, not a little confounded at this ill-timed ſtory, was cunning enough, however, to anſwer, this is a particular caſe only, and give me leave to ſay, one witneſs is not ſufficient to convict me; therefore pray let me have another. With all my heart, replied the adder; let us addreſs ourſelves to this tree that ſtands here before us. The tree, having heard the ſubject of their diſpute, gave his opinion in the following words: Among men, benefits are never requited but with ungrateful actions. I protect travellers from the heat of the ſun, and yield them fruit to eat, and a delightful liquor to drink; nevertheleſs, forgetting the delight and benefit of my ſhade, they barbarouſly cut down my branches to make ſticks and handles for hatchets, and ſaw my body to make planks and rafters. Is not this requiting good with evil? The adder, on this, looking upon the traveller, aſked if he was ſatisfied? but he was in ſuch a confuſion, that he knew not what to anſwer. However, in hopes to free himſelf from the danger that threatened him, ſaid to the adder, I deſire only one favour more; let us be judged by the next beaſt we meet; give me but that ſatisfaction, it is all I crave; you know life is ſweet; ſuffer me therefore to beg for the means of continuing it. While they were thus

parleying

parleying together, a fox, paſſing by, was ſtopped by the adder, who conjured him to put an end to their controverſy. The fox, upon this, deſiring to know the ſubject of their diſpute; ſaid the traveller, I have done this adder a ſignal piece of ſervice, and he would fain perſuade me that, for my reward, he ought to do me a miſchief. If he means to act by you as you men do by others, he ſpeaks nothing but what is true, replied the fox; but, that I may be better able to judge between you, let me underſtand what ſervice it is that you have done him? The traveller was very glad of this opportunity of ſpeaking for himſelf, and recounted the whole affair to him; he told him after what manner he had reſcued him out of the flames with that little ſack which he ſhewed him. How! ſaid the fox, laughing out-right, would you pretend to make me believe that ſo large an adder as this could get into ſuch a little ſack? it is impoſſible. Both the man and the adder, on this, aſſured him of the truth of that part of the ſtory; but the fox poſitively refuſed to believe it. At length, ſaid he, words will never convince me of this monſtrous improbability; but if the adder will go into it again, to convince me of the truth of what you ſay, I ſhall then be able to judge of the reſt of this affair. That I will do moſt willingly, replied the adder; and at the ſame time put himſelf into the ſack. Then ſaid the fox to the traveller, now you are the maſter of your enemy's life; and, I believe, you need not be long in reſolving what treatment ſuch a monſter of ingratitude deſerves of you. With that the traveller tied up the mouth of the ſack, and, with a great ſtone, never left off beat-

ing it till he had pounded the adder to death; and, by that means, put an end to his fears, and the diſpute, at once.

This fable, purſued the rat, informs us that there is no truſting to the fair words of an enemy, for fear of falling into the like misfortunes. You ſay very true, replied the raven, in all this; but what I have to anſwer to it is, that we ought to underſtand how to diſtinguiſh friends from enemies; and, when you have learned that art, you will know I am no terrible or treacherous foe, but a ſincere and hearty friend; for, I proteſt to thee, in the moſt ſolemn manner, that what I have ſeen thee do for thy friend the pidgeon, and his companions, has taken ſuch root in me, that I cannot live without an acquaintance with thee; and I ſwear I will not depart from hence till thou haſt granted me thy friendſhip. Zirac, perceiving at length that the raven really dealt frankly and cordially with him, replied, I am happy to find that you are ſincere in all this; pardon my fears, and now hear me acknowledge, that I think it is an honour for me to wear the title of thy friend; and, if I have ſo long withſtood thy importunities, it was only to try thee, and to ſhew thee that I want neither wit nor policy, that thou mayeſt know hereafter how far I may be able to ſerve thee. And, ſo ſaying, he came forward; but even now he did not venture fairly out, but ſtopped at the entrance of his hole. Why doſt thou not come boldly forth? demanded the raven: is it becauſe thou art not yet aſſured of my affection? That is not the reaſon, anſwered the rat, but I am afraid of thy companions upon the trees. Set thy heart

at

at reſt for that, replied the raven, they ſhall reſpect thee as their friend: for, it is a cuſtom among us, that, when one of us enters into a league of friendſhip with a creature of another ſpecies, we all eſteem and love that creature. The rat, upon the faith of theſe words, came out to the raven, who careſſed him with extraordinary demonſtrations of friendſhip; ſwearing to him an inviolable amity, and requeſting him to go and live with him, near the habitation of a certain neighbouring tortoiſe, of whom he gave a very noble character. Command me henceforward in all things, replied Zirac; for, I have ſo great an inclination for you, that from henceforward I will for ever follow you as your ſhadow; and, to tell you the truth, this is not the proper place of my reſidence; I was only compelled, ſome time ſince, to take ſanctuary in this hole by reaſon of an accident, of which I would give you the relation, if I thought it might not be offenſive to you. My dear friend, replied the raven, can you have any ſuch fears? or rather are you not convinced that I ſhare in all your concerns? But the tortoiſe, added he, whoſe friendſhip is a very conſiderable acquiſition, which you cannot fail of, will be no leſs glad to hear the recital of your adventures: come, therefore, away with me to her, continued he; and, at the ſame time, he took the rat in his bill, and carried him to the tortoiſe's dwelling, to whom he related what he had ſeen Zirac do. She congratulated the raven for having acquired ſo perfect a friend, and careſſed the rat at a very high rate; who, for his part, was too much a courtier not to teſtify how ſenſible he was of all her civilities. After many compliments on all ſides, they went

all three to walk by the banks of a purling rivulet; and, having made choice of a place ſomewhat diſtant from the highway, the raven deſired Zirac there to relate his adventures, which he did in the following manner.

FABLE IV.

The Adventures of ZIRAC.

I Was born, ſaid Zirac, and lived many years, in a city of India called Marout, where I made choice of a place to reſide in, that ſeemed to be the habitation of ſilence itſelf, that I might live without diſturbance. Here I enjoyed long the greateſt earthly felicity, and taſted the ſweets of a quiet life, in company with ſome other rats, honeſt creatures, of my own humour. There was alſo in our neighbourhood, I muſt inform you, a certain derviſe, who every day remained idly in his habitation while his companion went to begging. He conſtantly, however, ate a part of what the other brought home, and kept the remainder for his ſupper. But, when he ſate down to his ſecond meal, he never found his diſh in the ſame condition that he left it. For, while he was in his garden, I always filled my belly, and conſtantly called my companions to partake with me, who were no leſs mindful of their duty to nature than myſelf. The derviſe, on this, conſtantly finding his pittance diminiſhed, flew out at length into a great rage, and looked into his books for ſome receipt, or ſome engine, to apprehend us; but all that nothing availed him, I was ſtill more cunning than

than he. One unfortunate day, however, one of his friends, who had been a long journey, entered into his cell to viſit him; and, after they had dined, they fell into a diſcourſe concerning travel. The derviſe, our good purveyor, among other things, aſked his friend what he had ſeen, that was moſt rare and curious, in his travels. To whom the traveller began to recount what he had obſerved moſt worthy remark; but, as he was ſtudying to give him a deſcription of the moſt delightful places through which he had paſſed, the derviſe ſtill interrupted him, from time to time, with the noiſe which he made, by clapping his hands one againſt the other, and ſtamping with his foot againſt the ground, to fright us away: for, indeed, we made frequent ſallies upon his proviſion, never regarding his preſence nor his company. At length, the traveller taking it in dudgeon that the derviſe gave ſo little ear to him, told him, in down-right terms, that he did ill to detain him there, to trouble him with telling ſtories he did not attend to, and make a fool of him. Heaven forbid! replied the derviſe, altogether ſurpriſed, that I ſhould make a fool of a perſon of your merit: I beg your pardon for interrupting you, but there is in this place a neſt of rats that will eat me up to the very ears before they have done; and there is one above the reſt ſo bold, that he even has the impudence to come and bite me by the toes as I lie aſleep, and I know not how to catch the felonious devil. The traveller, on this, was ſatisfied with the derviſe's excuſes; and replied, certainly there is ſome myſtery in this: this accident brings to my mind a remarkable ſtory, which I will relate

to you, provided you will hearken to me with a little better attention.

FABLE V.

A HUSBAND *and his* WIFE.

ONE day, continued the traveller, as I was on my journey, the bad weather conſtrained me to ſtop at a town where I had ſeveral acquaintances of different ranks; and, being unable to proceed on my journey for the continuance of the rain, I went to lodge at one of my friends, who received me very civilly. After ſupper, he put me to bed in a chamber that was parted from his own by a very thin wainſcot only, ſo that, in deſpight of my ears, I heard all his private converſation with his wife. To morrow, ſaid he, I intend to invite the principal burghers of the town, to divert my friend, who has done me the honour to come and ſee me. You have not ſufficient wherewithal to ſupport your family, anſwered his wife, and yet you talk of being at great expences: rather think of ſparing that little you have for the good of your children, and let feaſting alone. This is a man of great religion and piety, replied the huſband, and I ought to teſtify my joy on ſeeing him, and to give my other friends an opportunity of hearing his pious converſation; nor be you in care for the ſmall expence that will attend this. The providence of God is very great, and we ought not to take too much care for to-morrow, leſt what befel the wolf befal us.

FABLE

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FABLE VI.

The HUNTER *and the* WOLF.

ONE day, continued the huſband, a great hunter returning from the chace of a deer, which he had killed, unexpectedly eſpied a wild boar coming out of a wood, and making directly towards him. Very good, cried the hunter, this beaſt comes very good-naturedly, he will not a little augment my proviſion. With that he bent his bow, and let fly his arrows with ſo good an aim, that he wounded the boar to death. Such, however, are the unforeſeen events that attend too covetous a care for the neceſſaries of life, that this fair beginning was but a prelude to a very fatal cataſtrophe. For, the beaſt, feeling himſelf wounded, ran with ſo much fury at the hunter, that he ript up his belly with his tuſks in ſuch a manner, that they both fell dead upon the place.

At the very moment when this happened, there paſſed by a wolf half famiſhed, who, ſeeing ſo much victuals lying upon the ground, was in an extacy of joy. However, ſaid he to himſelf, I muſt not be prodigal of all this good food; but it behoves me to huſband my good fortune, to make my proviſion hold out the longer. Being very hungry, however, he very prudently reſolved to fill his belly firſt, and make his ſtore for the future afterwards. Not willing, however, to waſte any part of his treaſure, he was for eating his meat, and, if poſſible, having it too; he therefore reſolved to fill his belly with what was

leaſt delicate; and accordingly began with the ſtring of the bow, which was made of gut; but he had no ſooner ſnapt the ſtring, but the bow, which was highly bent, gave him ſuch a terrible thump upon the breaſt, that he fell ſtone dead upon the other bodies.

This fable, ſaid the huſband, purſuing his diſcourſe, inſtructs us that we ought not to be too greedily covetous. Nay, ſaid the wife, if this be the effect of ſaving, e'en invite whom you pleaſe to-morrow.

The company was accordingly invited; but, the next day, as the wife was getting dinner ready, and making a ſort of ſauce with honey, ſhe ſaw a rat fall into the honey-pot, which turned her ſtomach, and ſtopped the making of that part of the entertainment. Unwilling, therefore, to make uſe of the honey, ſhe carried it to the market, and, when ſhe parted with it, took pitch in exchange. I was then, by accident, by her, and aſked her why ſhe made ſuch a diſadvantageous exchange for her honey? becauſe, ſaid ſhe in my ear, it is not worth ſo much to me as the pitch. Then I preſently perceived there was ſome myſtery in the affair, which was beyond my comprehenſion. It is the ſame with this rat: he would never be ſo bold, had he not ſome reaſon for it which we are ignorant of. The rats, continued he, in this part of the world, are a cunning, covetous, and proud, generation; they heap money as much as the miſers of our own ſpecies; and, when one of them is poſſeſſed of a conſiderable ſum, he becomes a prince among them, and has his ſet of comrades, who would die to ſerve him,

as

as they live by him; for, he diſburſes money for their purchaſes of food, &c. of one another, and they live his ſlaves in perfect idleneſs. And, for my part, I am apt to believe that this is the caſe with this impudent rat; that he has a number of ſlaves of his own ſpecies at command, to defend and uphold him in his audacious tricks, and that there is money hidden in his hole.

The derviſe no ſooner heard the traveller talk of money, but he took a hatchet, and ſo beſtirred himſelf, that, having cleft the wall, he ſoon diſcovered my treaſure, to the value of a thouſand deniers of gold, which I had heaped together with great labour and toil. Theſe had long been my whole pleaſure; I told them every day; I took delight to handle them, and tumble upon them, placing all my happineſs in that exerciſe. But to return to the ſtory. When the gold tumbled out, Very good, ſaid the traveller, had I not reaſon to attribute the inſolence of theſe rats to ſome unknown cauſe.

I leave you to judge in what a deſperate condition I was, when I ſaw my habitation ranſacked after this manner. I reſolved on this to change my lodging; but all my companions left me; ſo that I had a thorough experience of the truth of the proverb, *no money, no friend.* Friends, now-a-days, love us no longer than our friendſhip turns to their advantage. I have heard, among the men, that one day a wealthy and a witty man was aſked, how many friends he had: As for friends a-la-mode, ſaid he, I have as many as I have crowns; but as for real friends, I muſt ſtay till I come to be in want, and then I ſhall know.

While I was pondering, however, upon the accident that had befallen me, I ſaw a rat paſs along, who had been heretofore uſed to profeſs himſelf ſo much devoted to my ſervice, that you would have thought he could not have lived a moment out of my company. I called to him, and aſked him, why he ſhunned me like the reſt? Thinkeſt thou, ſaid the ungrateful and impudent villain, that we are ſuch fools to ſerve thee for nothing? when thou wert rich, we were thy ſervants; but, now thou art poor, believe me, we will not be the companions of thy poverty. Alas! thou oughteſt not to deſpiſe the poor, ſaid I, becauſe they are the beloved of providence. It is very true, anſwered he; but not ſuch poor as thou art; for, providence takes care of thoſe among men, who have, for the ſake of religion, forſaken the world; not thoſe whom the world has forſaken. Miſerably angry was I with myſelf for my former generoſities to ſuch a wretch; but I could not tell what to anſwer to ſuch a cutting expreſſion. I ſtaid, however, notwithſtanding my miſfortunes, with the derviſe, to ſee how he would diſpoſe of the money he had taken from me, and I obſerved that he gave one half to his friend, and that each of them laid their ſhares under their pillows. On ſeeing this, an immediate thought came into my mind to go and regain this money. To this purpoſe I ſtole ſoftly to the derviſe's bedſide, and was juſt going to carry back my treaſure; but, unfortunately, his friend, who, unperceived by me, obſerved all my actions, threw his bed ſtaff at me with ſo good a will, that he had almoſt broke my foot, which obliged me to recover my hole with all the peed I could, though not without

ſome

ſome difficulty. About an hour after, I crept out again, believing by this time the traveller might be aſleep alſo. But he was too diligent a centinel, and too much afraid of loſing his good fortune. However, I plucked up a good heart, went forward, and was already got to the derviſe's bed's-head, when my raſhneſs had like to have coſt me my life. For, the traveller gave me a ſecond blow upon the head, that ſtunned me in ſuch a manner, that I could hardly find my hole again. At the ſame inſtant he alſo threw his bed-ſtaff at me a third time; but, miſſing me, I recovered my ſanctuary, where I was no ſooner ſet down in ſafety, but I proteſted never more to purſue the recovery of a thing which had coſt me ſo much pains and jeopardy. In purſuance of this reſolution, I left the derviſe's habitation, and retired to that place where you ſaw me with the pidgeon. The tortoiſe was extremely well pleaſed with the recital of the rat's adventures, and, at the ſame time embracing him, You have done well, ſaid ſhe, to quit the world, and the intrigues of it, ſince they afford us no perfect ſatisfaction. All thoſe who are turmoiled with avarice and ambition do but labour their own ruin like a certain cat, which I once knew, whoſe adventure you will not be diſpleaſed to hear.

FABLE VII.

The RAVENOUS CAT.

A Certain perſon, whom I have often ſeen, continued the tortoiſe, bred up a cat very frugally in his own houſe: he gave her enough to ſuffice nature, though nothing ſuperfluous; and ſhe might, if ſhe pleaſed, have lived very happily with him; but ſhe was very ravenous, and, not content with her ordinary food, hunted about in every corner for more. One day, paſſing by a dove-houſe, ſhe ſaw ſome young pidgeons, that were hardly fledged, and preſently her teeth watered for a taſte of thoſe delicate viands. With this reſolution, up ſhe boldly mounted into the dove-houſe, never minding whether the maſter were there or not, and was preſently, with great joy, preparing to ſatisfy her voluptuous deſires. But the maſter of the place no ſooner ſaw this epicure of a cat enter, but he ſhut up the doors, and ſtopped all the holes at which it was poſſible for her to get out again, and ſo beſtirred himſelf, that he caught the felonious baggage, and hanged her up at the corner of the pidgeon-houſe. Soon after this, the owner of the cat paſſing that way, and ſeeing his cat hanged, Unfortunate greedy-gut, ſaid he, hadſt thou been contented with thy meaner food, thou hadſt not been now in this condition! Thus, continued he, moralizing on the ſpectacle, inſatiable gluttons are the procurers of their own untimely ends. Alas! the felicities of this world are uncertain, and of no continuance. Wiſe men, I well remember, ſay

there

there is no reliance upon theſe ſix things, nor any thing of fidelity to be expected from them.

1. From a cloud; for, it diſperſes in an inſtant.

2. From feigned friendſhip; for, it paſſes away like a flaſh of lightening.

3. From a woman's love; for, it changes upon every frivolous fancy.

4. From beauty; for, the leaſt injury of time, misfortune, or a diſeaſe, deſtroys it.

5. From falſe prayers; for, they are but ſmoke.

6. And from the enjoyments of the world; for, they all vaniſh in a moment.

Men of judgement, replied the rat, are all of this opinion; they never labour after theſe vain things; there is nothing but the acquiſition of a real friend can tempt us to the expectation of a laſting happineſs. The raven then ſpoke in his turn. There is no earthly pleaſure or advantage, ſaid he, like a true friend; which I ſhall endeavour to prove by the recital of the following ſtory.

FABLE VIII.

The TWO FRIENDS.

A Certain perſon, of a truly noble and generous diſpoſition, once heard, as he lay in bed, ſome body knocking at his door at an unſeaſonable hour. Something ſurpriſed at it, he, without ſtirring out of his place, firſt aſked, Who was

was there? But, when by the anſwer he underſtood that it was one of his beſt friends, he immediately aroſe, put on his clothes, and, ordering his ſervant to light a candle, went and opened the door. So ſoon as he he ſaw him, dear friend, ſaid he, I at all times rejoice to ſee you, but doubly now, becauſe I promiſe myſelf, from this extraordinary viſit, that I can be of ſome ſervice to you. I cannot imagine your coming ſo late to be for any other reaſon, but either to borrow money, to deſire me to be your ſecond, or becauſe you want female company to divert ſome ſudden melancholy: and I am very happy in that I can aſſure you that I am provided to ſerve you in any of theſe requeſts. If you want money, my purſe is full, and it is open to all your occaſions. If you are to meet with your enemy, my arm and ſword are at your ſervice. Or, if any amorous deſire bring you abroad, here is my maid, handſome enough, and ready to give you a civil entertainment. In a word, whatever lies in my power is at your ſervice. There is nothing I have leſs occaſion for, anſwered his friend, than all theſe things which you proffer me. I only came to underſtand the condition of your health, fearing the truth of an unlucky and diſaſtrous dream.

While the raven was reciting this fable, our ſet of friends beheld at a diſtance a little wild goat making towards them with an incredible ſwiftneſs.

They all took it for granted, by her ſpeed, that ſhe was purſued by ſome hunter, and they immediately without ceremony ſeparated every one to take care of himſelf. The tortoiſe ſlipt into

into the water, the rat crept into a hole which he accidentally found there, and the raven hid himſelf among the boughs of a very high tree. In the mean time the goat ſtopt all on a ſudden, and ſtood to reſt itſelf by the ſide of the fountain; when the raven, who looked about every way, perceiving nobody, called to the tortoiſe, who immediately peeped above the water; and, ſeeing the goat afraid to drink, Drink boldly, ſaid the tortoiſe, for, the water is very clear. Which the goat having done, Pray tell me, cried the tortoiſe, what is the reaſon you ſeem to be in ſuch a fright? Reaſon enough, replied the goat; for, I have juſt made my eſcape from the hands of a hunter who purſued me with an eager chace. Come, ſaid the tortoiſe, I am glad you are ſafe, and I have an offer to make you, if you can like our company, ſtay here, and be one of our friends; you will find, I aſſure you, our hearts honeſt and our converſation beneficial. Wiſe men, continued ſhe, ſay, that the number of friends leſſens trouble; and that, if a man had a thouſand friends, he ought to reckon them no more than as one; but, on the other ſide, if a man has but one enemy, he ought to reckon that one for a thouſand, ſo dangerous and ſo deſperate a thing is an avowed enemy. After this diſcourſe, the raven and the rat entered into company with the goat, and ſhewed her a thouſand civilities, with which ſhe was ſo taken, that ſhe promiſed to ſtay there as long as ſhe lived.

Theſe four friends, after this, lived in perfect good harmony a long while, and ſpent their time very pleaſantly together. But, one day, as the tortoiſe, the rat, and the raven, were met, as they

they uſed to do, by the ſide of the fountain, the goat was miſſing; this very much troubled the other friends, as they knew not what accident might have befallen her. They ſoon came to a reſolution, however, to ſeek for and aſſiſt her; and preſently the raven mounted up into the air, to ſee what diſcoveries he could make; and, looking round about him, at length, to his great ſorrow, ſaw at a diſtance the poor goat entangled in a hunter's net. He immediately dropt down on this, to acquaint the rat and tortoiſe with what he had ſeen; and you may be well aſſured theſe ill tidings extremely afflicted all the three friends. We have profeſſed a ſtrict friendſhip together, and lived long happily in it, ſaid the tortoiſe, and it will be ſhameful now to break through it, and leave our innocent and good-natured friend to deſtruction; no, we muſt find ſome way, continued ſhe, to deliver the poor goat out of captivity. On this, ſaid the raven to the rat, remember now, O excellent Zirac! thy own talents, and exert them for the public good; there is none but you can ſet our friend at liberty; and the buſineſs muſt be quickly done, for fear the huntſman lay his clutches upon her. Doubt not but I will gladly do my endeavour, replied the rat; therefore let us go immediately, leſt we loſe time. The raven on this took up Zirac in his bill, and carried him to the place; where, being arrived, he fell without delay to gnawing the meſhes that held the goat's foot, and had almoſt ſet him at liberty by that time the tortoiſe arrived. So ſoon as the goat perceived this ſlow-moving friend, ſhe ſent forth a loud cry: Oh! ſaid ſhe, why have you ventured your-

ſelf to come hither? Alas! replied the tortoiſe, I could no longer endure your abſence. Dear friend, ſaid the goat, your coming to this place troubles me more than the loſs of my own liberty: for, if the hunter ſhould happen to come at this inſtant, what will you do to make your eſcape? for my part I am almoſt unbound, and my ſwift heels will preſerve me from falling into his hands; the raven will find ſafety in his wings; the rat will run into any hole; only you, that is ſo ſlow of foot, will become the hunter's prey.

No ſooner had the goat ſpoken the words but the hunter appeared; and the goat, being looſed, ran away; the raven mounted into the ſky, the rat ſlipped into a hole, and, as the goat had ſaid, only the ſlow-paced tortoiſe remained without help.

When the hunter arrived, he was not a little ſurpriſed to ſee his net broken. This was no ſmall vexation to him, and made him look narrowly about, to ſee if he could diſcover who had done him the injury; and unfortunately, in ſearching, he ſpied the tortoiſe. Oh! ſaid he, very well, I am very glad to ſee you here; I find I ſhall not go home empty-handed, however, at laſt: here is a plump tortoiſe, and that is worth ſomething, I'm ſure. With that he took the tortoiſe up, put it in his ſack, threw the ſack over his ſhoulder, and ſo was trudging home.

When he was gone, the three friends came from their ſeveral places, and met together, when, miſſing the tortoiſe, they eaſily judged what was become of her. Then, ſending forth a thouſand ſighs, they made moſt doleful lamentations, and

ſhed

ſhed a torrent of tears. At length the raven interrupting this ſad harmony, Dear friends, ſaid he, our moans and ſorrows do the tortoiſe no good; we ought, inſtead of this, if it be poſſible, to think of a way to ſave her life. The ſages of former ages have informed us, that there are four ſorts of perſons that are never known but upon the proper occaſions; men of courage in fight; men of honeſty in buſineſs; a wife in her huſband's misfortunes; and a true friend in extreme neceſſity. We find, alas! our dear friend the tortoiſe is in a ſad condition, and therefore we muſt, if poſſible, ſuccour her. It is well adviſed, replied the rat, and now I think on it, an expedient is come into my head. Let the goat go and ſhew herſelf in the hunter's eye, who will then be ſure to lay down his ſack to run after her. Very well adviſed, replied the goat, I will pretend to be lame, and run limping at a little diſtance before him, which will encourage him to follow me, and ſo draw him a good way from his ſack, which will give the rat time to ſet our friend at liberty. This ſtratagem had ſo good a face, that it was ſoon approved by them all, and immediately the goat ran halting before the hunter, and ſeemed to be ſo feeble and faint, that the hunter thought he had her ſafe in his clutches; and ſo, laying down his ſack, ran after the goat with all his might. That cunning creature ſuffered him ever and anon almoſt to come up to her, and then led him another wild-gooſe chace, till in ſhort, ſhe had fairly dragged him out of ſight; which the rat perceiving, he came and gnawed the ſtring that tied the

the ſack, and let out the tortoiſe, who went and hid herſelf in a thick buſh.

At length the hunter tired with running in vain after his prey, left off the chace and returned to his ſack: Here, ſaid he, I have ſomething ſafe however; thou art not quite ſo ſwift of foot as this plaguy goat; and, if thou wert, art too faſt here to find the way to make thy legs of any uſe to thee: ſo ſaying he went to the bag; but there miſſing the tortoiſe he was in amaze, and thought himſelf in a region of hobgoblins and ſpirits. He could not but ſtand and bleſs himſelf, that a goat ſhould free herſelf out of his nets, and by and by run hopping before him, and make a fool of him; and that in the mean while a tortoiſe, a poor feeble creature, ſhould break the ſtring of a ſack, and make its eſcape. All theſe conſiderations ſtruck him with ſuch a panic that he ran home as if a thouſand robin-good-fellows or raw-head and bloody-bones had been at his heels. After which the four friends met together again, congratulated each other on their eſcapes, and made new proteſtations of friendſhip, and ſwore never to ſeparate till death parted them.

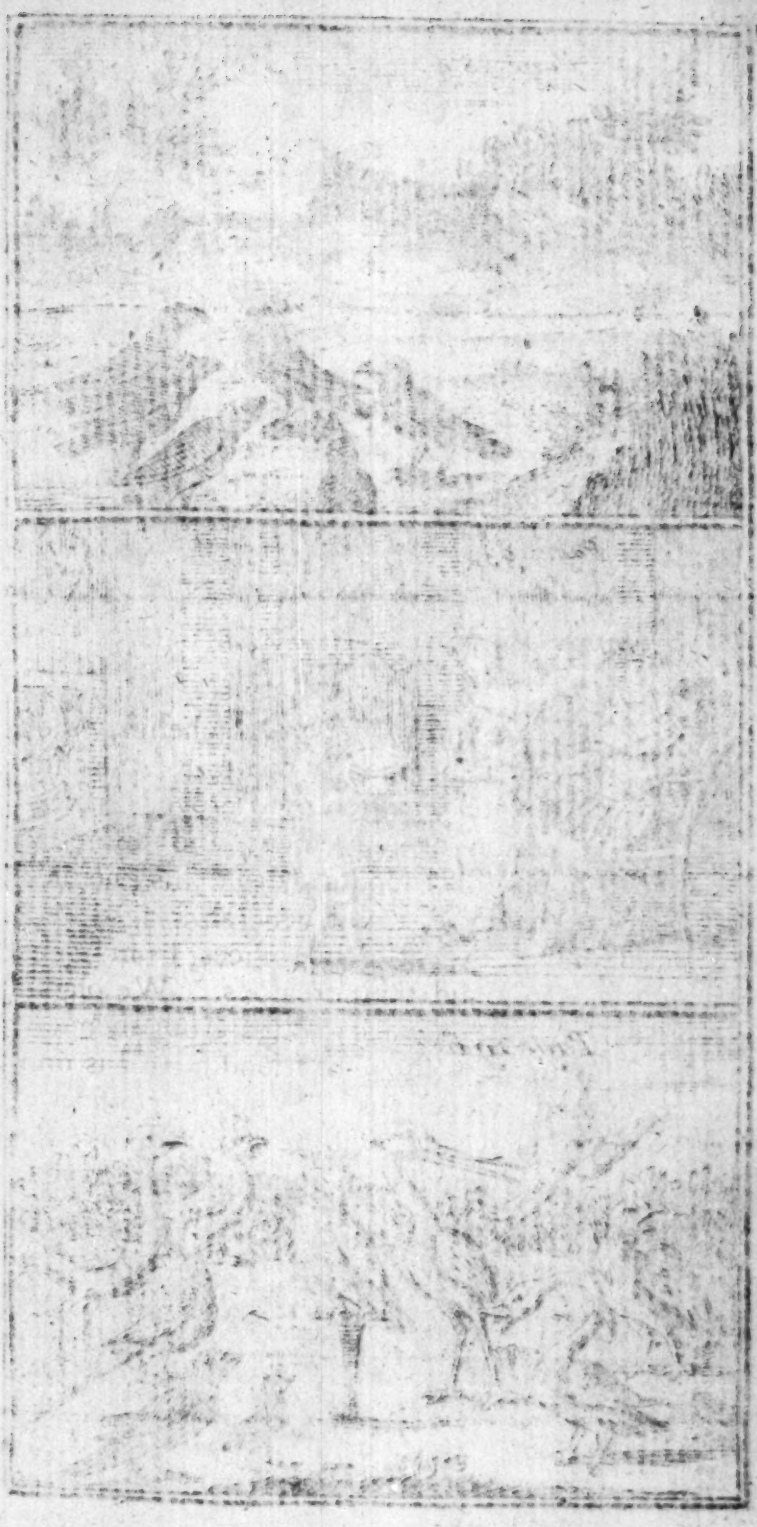
CHAP.

CHAP. V.

That we ought always to diſtruſt our ENEMIES, *and be, if poſſible, perfectly informed of whatever paſſes among them.*

WE are now, ſaid Dabſchelim, moſt excellent man! come to the fifth chapter; which is to prove, that no perſon of judgement and diſcretion ought to hope for friendſhip from his enemies. Teach me therefore, moſt venerable ſage, ſince I muſt never expect good offices from them, which way to avoid their treaſons. We ought, replied the bramin, always to diſtruſt our enemies; when they make a ſhow of friendſhip, it is only to cover their evil deſigns. Whoever confides in an enemy, believe me, will be deceived, like the owl in the fable which I am going to recite to your majeſty.

FABLE



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FABLE I.

The RAVENS *and the* OWLS.

IN the north-weſt parts of Zamardot*, continued Pilpay, there is a mountain whoſe top reaches above the clouds; and near the top of this mountain there once ſtood a tree whoſe boughs ſeemed to reach heaven; and theſe boughs were all laden with the neſts of a vaſt number of ravens, who were all the ſubjects of a king called Birouz. One night the king of the owls, who was called *Chabdhang*, that is to ſay, *fly by night*, came at the head of his army (for, the birds of that nation are all under the government of their particular monarchs) to plunder the ravens neſts, againſt whom he had an ancient hatred. That night however they could do no more than make preparations for their intended enterprize, and by the vile noiſe of their ſcreams defy the enemy. The next day Birouz called a council, to deliberate what means they ſhould make uſe of to defend themſelves from the aſſaults of the owls. On which five of the ableſt politicians of his court, underſtanding his majeſty's intentions, gave their advice one after another in the following words. Great monarch, ſaid the firſt, we can think of nothing but what your majeſty has unqueſtionably already thought of before us. Nevertheleſs, ſince it is your pleaſure that we ſhould ſpeak in order what we judge moſt expedient

* Zamardot is accounted the moſt mountainous country of all the eaſt.

to revenge ourſelves upon the owls, I ſhall only preſume to obſerve to your majeſty, that our beſt politicians have always held for a maxim, that no prince ought ever to attack an enemy ſtronger than himſelf: to do otherwiſe, is to build upon the current of a ſwift river. Sir, ſaid the ſecond, all I have to ſay, is, that flight becomes none but mean and cowardly ſouls: it is more noble to take arms and revenge the affront we have received than tamely to bear it, were we ſure it would be no worſe. A prince can never be at reſt, if he does not carry terror into the country and into the ſoul of his enemy. When he had done ſpeaking, the third, coming to give his opinion, ſaid, I do not blame the counſel of my brethren who have already ſpoken; nor do I think either, or what may be deduced from both, ſufficient: if I may preſume to ſpeak freely, my advice is, that your majeſty ſend ſpies to diſcover the ſtrength and condition of the enemy; and, according to the tenor of their reports, let us make war or peace: it is the duty of a king to preſerve peace in his own kingdom, if it may be done without great diſadvantages, as well for the repoſe of his own mind as for the eaſe of his ſubjects. War, we all know, is never to be declared but againſt thoſe that diſturb the public tranquillity; and, even in regard to ſuch, if the enemy be too powerful, we muſt have recourſe to artifice and ſtratagem, and make uſe of all opportunities that preſent themſelves to vanquiſh him by cunning and policy. When this politician had thus given in his opinion, the fourth took his turn, and laid before the king, That, in his opinion, it was better for a prince even to

quit

quit his country than to expoſe a people to loſe the reputation of their arms, who had always been victorious over their enemies. That even though it ſhould be found that the enemies were the ſtronger, it would yet be a ſhame for the ravens to ſubmit themſelves to the owls, who had all along been under their ſubjection. And finally, that it was requiſite to penetrate their deſigns, and reſolve rather to fight than undergo an ignominious yoke, ſince loſs of life was leſs to be dreaded than loſs of reputation.

The king, after he had heard theſe four miniſters, made a ſignal to the fifth to ſpeak in his turn. This vizer, or miniſter, was called *Carchenas*, or the *Intelligent*. And the king, who had a particular confidence in him, deſired him to tell him ſincerely what he thought was beſt to be done in this affair. What ſay you, Carchenas? ſaid the monarch, what ſhall we do? ſhall we declare war, or propound peace, or abandon our country? Sir, replied Carchenas, ſince you order me to ſpeak with freedom, my opinion is, that we ought not to attack the owls, for this plain reaſon, that they are more numerous than we. We muſt make uſe of prudence, a virtue that has frequently a greater ſhare in ſucceſſes than either ſtrength or riches. But, before your majeſty take your final reſolution, let me adviſe, that you conſult your miniſters once more, and give them an opportunity of declaring their opinions a ſecond time; now that they are each of them acquainted with what is to be ſaid on the other ſide, their councils may aſſiſt you to bring about your deſigns with ſucceſs. Great rivers are always ſwelled by many rivulets. For my part,

part, I neither love war, nor am for baſe and daſtardly ſubmiſſion. It is not for men of honour to deſire that they may have long life, but that they may leave to poſterity examples of virtue worthy of admiration: nor ought we meanly to take care of our lives at the expence of our country's ſafety, but to expoſe them upon all occaſions where honour calls us, conſidering it is better never to have been than to live ignobly. Permit me to add, that my final advice is, that your majeſty ſhew not the leaſt fear in this conjuncture; and that you take your reſolutions in private that your enemies may not penetrate into your deſigns.

Here one of the other miniſters, interrupting Carchenas, ſaid, with ſome earneſtneſs, How! what mean you by this advice, ſo different from the tenor of the beginning of your ſpeech? Wherefore are councils held but to debate among ſeveral? and wherefore would you have an affair of this conſequence decided in a private manner? Affairs of princes, replied Carchenas, are not like thoſe of merchants, which are to be communicated to the whole ſociety: and there is a difference between hearing the advice of others and communicating our deſigns to them. The ſecrets of kings cannot be diſcovered but by their counſellors or ambaſſadors. And who knows but there may be ſpies in this very place who hear us, with an intent to diſcloſe our reſolutions to our enemies, who upon their report will prevent our enterprizes, or at leaſt diſorder our determinations? Wiſe men ſay, that if you will have a ſecret, take care to keep it a ſecret from all the world, not only from enemies but from friends.

friends. And let me tell you, ſir, that monarch, who does not obſerve this rule, will run the hazard of being betrayed, as was the king of Quechemir. Upon this Birouz, who was very curious, commanded Carchenas to tell him the hiſtory.

FABLE II.

The KING *and his* MISTRESS.

IN the city of Quechemir there once reigned a king no leſs juſt than powerful, who had a miſtreſs ſo ſurpaſſingly beautiful, that all perſons that beheld her were in love with her. The king himſelf doated on her to that degree, that he would never be out of her company: but ſuch was the misfortune of their deſtiny, that ſhe was far from loving the king ſo dearly as ſhe was beloved by him. The affection of the king, in ſhort, flattered her vanity, but never touched her heart; which being always made, however, to harbour ſome particular amour or other, ſhe once ſuffered herſelf to be poſſeſſed with a violent paſſion for a page, who was handſome and well proportioned, even to admiration. She ſoon informed him by her glances what ſentiments ſhe had for him, and the ogling youth as ſoon inſtructed her that ſhe could not apply herſelf to a young ſpark that was more inclined to make his advantage of ſo fair a fortune. In ſhort, there wanted nothing but an opportunity to get together in private.

In the midſt of this expectation of happineſs, it happened, however, that one day, as the king was ſitting with his miſtreſs, and gazing on her with delight, the page, who was ſtanding in the ſame chamber, caſt his eyes from time to time upon the charming lady; while ſhe, on the other hand, fixed hers upon the page, with an air ſo paſſionate, that the king plainly perceived it. He underſtood but too well that ſilent language, and was ſo enraged with jealouſy and diſtraction, that he immediately reſolved to put them both to death. However, diſſembling his deſign, becauſe he would not act with too much precipitation, he re-entered his apartment, where he ſpent the night in miſerable uneaſineſs and diſquiet. The next morning, as ſoon as he aroſe, he heard the complaints of his ſubjects, as was his uſual cuſtom; and, after he had given ſatisfaction to his people, entered into his cabinet in great diſorder of mind, and thither ſent for his chief miniſter, and diſcovered to him his deſign to poiſon both his miſtreſs and the page. The vizir, having heard his reaſons, told him, that he could not but approve them, and promiſed to keep the ſecret. From his maſter's cloſet he immediately went home; where finding his daughter extremely penſive, he aſked the reaſon. Father, ſaid ſhe, the king's favourite miſtreſs has publicly affronted me; I am diſtracted at it; and, if I do not revenge myſelf, it is not for want of good will. Comfort yourſelf, replied the miniſter, take my word for it you will ſoon be delivered from your pain.

Now, as the women are naturally very curious, the daughter, from this hint, continually preſſed her father to know after what manner ſhe ſhould be

be revenged on her enemy; and he was at length ſo weak as to reveal to her the king's deſign. It is true, ſhe ſwore not to diſcover it. But, an hour or two after, the king's miſtreſs's eunuch coming to viſit the miniſter's daughter, with an intention to comfort her, and extenuate the affront ſhe had received; and, to that purpoſe, telling her, that we ought to bear with our neighbour's faults: Ay, ay, ſaid the lady, interrupting him, with a diſdainful ſmile, let her alone, ſhe has not long to play her proud pranks. Upon which the eunuch preſſed her ſo earneſtly to explain her meaning, that ſhe could hold no longer, but told him every word that her father had ſaid to her, after ſhe had made him alſo ſwear that he would inviolably keep the ſecret. The eunuch, however, did not think an oath of that kind very binding; and, in ſhort, he no ſooner left her, but believing himſelf much more obliged to break than to keep his proteſtations of ſecrecy, he went to the king's miſtreſs, and revealed to her the violent reſolution which the king had taken. There needed no more than the knowledge of the intent of the king, you may be ſure, to incenſe the lady to try all ways to prevent and to be revenged on him. In ſhort, ſhe ſent away privately for the page, with whom ſhe took ſuch meaſures, that the king was found next morning dead in his bed.

You ſee by this ſtory, continued Carchenas, that princes are not to diſcover their ſecrets to any, at leaſt not to any but thoſe of whoſe diſcretion and fidelity they have had conſtant and aſſured proofs. But of what nature are the ſe-

crets, ſaid Birouz, which it moſt of all concerns us to conceal? Sir, anſwered Carchenas, there are many kinds of ſecrets; ſome are of ſuch a nature, that princes are not to entruſt any body but themſelves with them; that is to ſay, they ought to keep them ſo concealed that nobody may be able, from any thing they ſee, even to make the leaſt gueſs at them: and others there are, which though they ought to be kept moſt ſacredly from the general knowledge, yet they may be communicated to faithful miniſters for their advice and council.

Birouz finding that Carchenas ſpoke nothing but reaſon, withdrew from the reſt of the council, and ſhut himſelf up with him in his cabinet; and, before he diſcourſed at large concerning the buſineſs in queſtion, he deſired him to tell him the fatal original of the deadly and hereditary hatred betwen the ravens and the owls. Sir, anſwered Carchenas, a few words alone produced that cruel animoſity, the terrible effects of which you have ſo oft experienced. The ſtory at large is this.

FABLE III.

The original of the hatred between the RAVENS *and the* OWLS.

IT once happened that, in the neighbourhood of this our delightful habitation, a flight of birds aſſembled to chooſe themſelves a king; and every different ſpecies among them put in his pretenſions to the crown. At length, however, there were

ſeveral

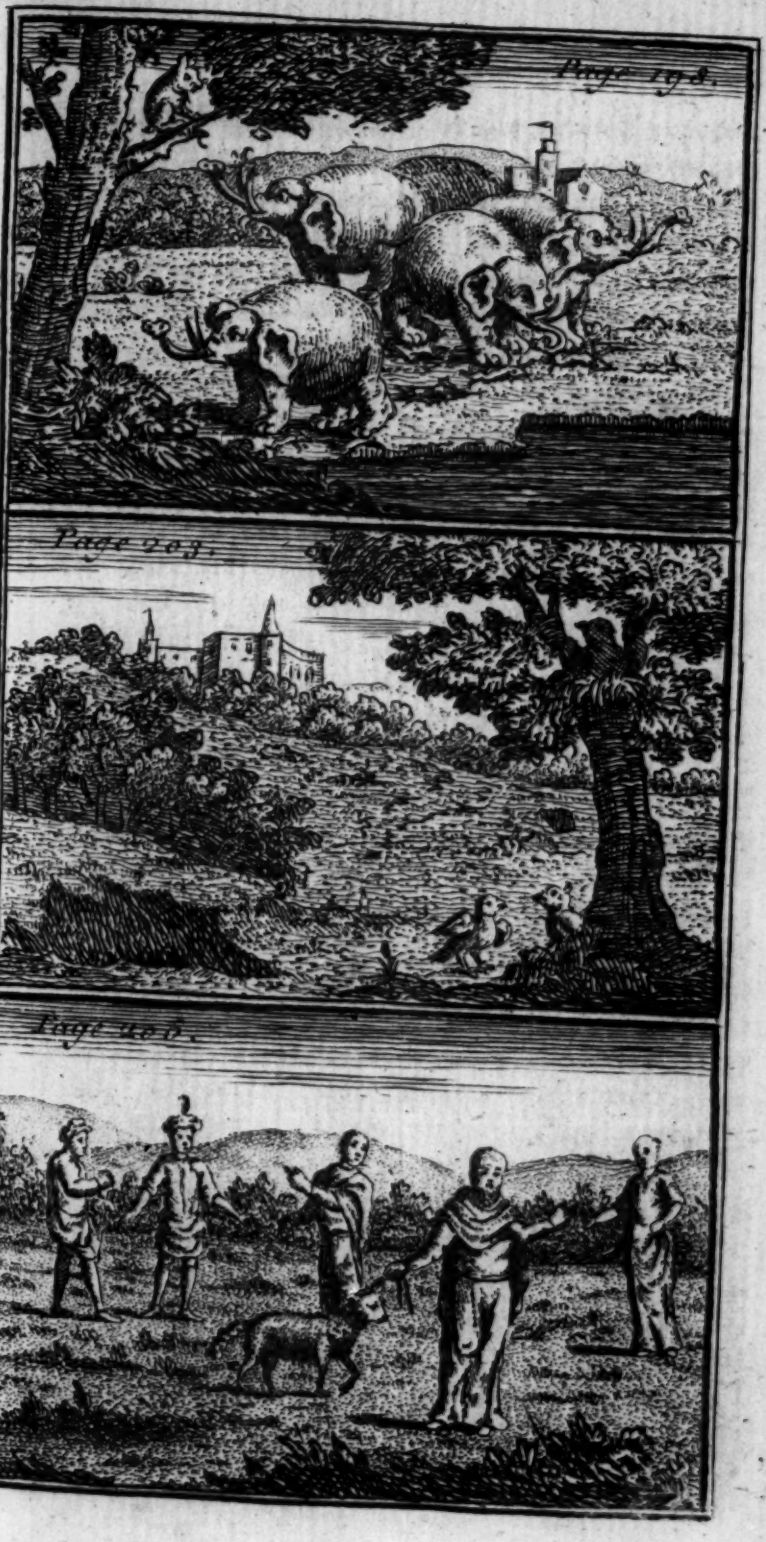
ſeveral that gave their voices for the owl, becauſe Minerva, the goddeſs of wiſdom, had made choice of the owl for her peculiar bird: but a vaſt number of others being ſtrenuous in their reſolution never to obey ſo deformed a creature, the diet broke up, and they fell one upon another with ſo much fury, that ſeveral on all ſides were ſlain. The fight, however, probably would have laſted longer than it did, had not a certain bird, in order to part them, bethought himſelf of crying out to the combatants, No more civil wars! Why do you ſpill one another's blood in vain? here is a raven coming, let us all agree to make him our judge and arbitrator; he is a perſon of judgement, and whoſe years have gained him experience. The birds unanimouſly conſented to this; and when the raven arrived, and had informed himſelf of the occaſion of the quarrel, he thus delivered himſelf: Are you ſuch fools and madmen, gentlemen, ſays he, to chooſe for your king a bird, that draws after him nothing but misfortune? Will you ſet up a fly inſtead of a griffin? Why do you not rather make choice of a falcon, who is eminent for his courage and agility? or elſe a peacock, who treads with a majeſtic gait, and carries a train of ſtarry eyes on his tail? why do you not rather raiſe an eagle to the throne, who is the emblem of royalty? or, laſtly, a griffin, who, only by the motion and noiſe of his wings makes the mountains tremble? But, though there were no ſuch birds as theſe that I have named in the world, ſurely it were better for you to live without a king than ſubject yourſelves to ſuch a horrid creature as an owl! for, though he has the phyſiognomy of a cat, he has no wit; and what

is yet more inſupportable, notwithſtanding that he is ſo abominably ugly, he is as proud as a fine lady at a public feaſt; and what ought, if poſſible, to render him yet more deſpicable in our eyes, he hates the light of that magnificent body that enlivens all nature. Therefore, gentlemen, lay aſide a deſign ſo prejudicial to your honour, proceed to the election of another king, and do nothing that you may be ſure to repent of afterwards. Chooſe a king that may comfort you in your diſtreſſes, and remember the ſtory of the rabbit, who, calling himſelf the moon's ambaſſador, expelled the elephants out of his country.

FABLE IV.

The ELEPHANTS *and the* RABBITS.

THERE happened once, continued the raven, a moſt dreadful year of drought in the elephants country, called the *Iſles of Rad*, or of the *Wind*, inſomuch that, preſſed by extreme thirſt, and not being able to come at any water, the whole body of the nation at length publicly addreſſed themſelves to their king, beſeeching him to apply ſome remedy to their miſery, that they might not periſh, or to deſtroy them all at once rather than let them endure a life of ſo much miſery. The king, upon this paſſionate application, commanded diligent ſearch to be made in all places in the neighbourhood, or at any reaſonable diſtance: and at length there was diſcovered a ſpring of water; to which the ancients had given the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the name of *Chaſchmamah*, or the *Fountain of the Moon*. Immediately on this moſt happy diſcovery, the king came and encamped with his whole army in the parts adjoining to this fountain: but, as misfortune would have it, the coming of the elephants ruined a great number of rabbits that had a warren in the ſame place, becauſe the elephants, every ſtep they took, trod down their burroughs, and killed the poor creatures young-ones.

The rabbits, on this public calamity, aſſembled together, went to their king, and beſought him to deliver them from this terrible oppreſſion. I know very well, anſwered the king, that I ſit upon the throne only for the welfare and eaſe of my ſubjects; but, alas! you now aſk me a thing that far ſurpaſſeth my ſtrength. Upon this one rabbit, more cunning than the reſt, perceiving the king at a loſs, yet very much moved with the affliction of his people, ſtept before his companions, and addreſſing himſelf to the king; Sir, ſaid he, your majeſty thinks like a juſt and generous prince; while the care of our tranquillity diſturbs your reſt, and while you afford us the freedom to give our advice, it makes me bold to impart to your majeſty an invention, lately come into my head, to drive thoſe terrible deſtroyers, the elephants, out of this country. Permit me only, continued the rabbit, that I may go with the character of your ambaſſador to the king of the elephants, and doubt not but I will ſend all theſe ſtrangers away faſter than they came; neither need your majeſty to fear that I ſhall make any improper ſubmiſſions to them; if any thought of that kind in the leaſt diſturbs your majeſty's breaſt, I

am willing that your majeſty ſhould appoint me a companion, who may, at any time, return to you, and acquaint you with all that paſſes in my embaſſy.

No, replied the king, very obligingly, go alone and proſper; I will have no ſpies upon thy actions, for, I believe thee faithful; go, in the name of heaven, and do what thou ſhalt deem moſt convenient; only take care that you always remember that an ambaſſador is the king's tongue; his diſcourſes therefore ought to be well weighed, and his words and his behaviour noble, and ſuch as would ſuit the prince himſelf, whom he repreſents. The moſt learned in the kingdom ought always to be made choice of for ambaſſadors: nay, I have heard that one of the greateſt monarchs in the world was wont frequently to diſguiſe himſelf, and become his own ambaſſador. Indeed, for the honourable and proper diſcharge of that employment, the three neceſſary qualities are, reſolution, eloquence, and a vaſt extent of natural parts. A violent ſpirit, letme tell you, is not fit for that employment. Several ambaſſadors, by a raſh word, have created trouble in a peaceful kingdom: and others, with a mild and agreeable ſaying, have re-united irreconcileable enemies. Sir, ſaid the rabbit, if I am not endowed with theſe good qualities your majeſty has enumerated, I will endeavour, at leaſt, to make the beſt of thoſe I have; and ſhall ever remember this leſſon which your majeſty has honoured me with, and endeavour to act according to what your majeſty has ſo juſtly declared to be the duty of one in ſo public and ſo honourable an employment.

Having

Having ſo ſaid, he took his leave of the king, and went immediately forward on his journey to the elephants. Before he ventured himſelf among them, however, he bethought himſelf, that, if he went into the croud that uſually attended on that king, he might very likely be trod to pieces: for which reaſon he got upon a high tree, whence he called to the king of the elephants, who was not far off, and addreſſed himſelf in the following words: I am, ſaid he, the moon's ambaſſador; hear, therefore, with reverence and attention, what I have to ſay to you in her name: You, who in all ages have been famous for your adorations of your royal miſtreſs, know full well, I doubt not, that the moon is a goddeſs whoſe power is unlimited, and, that above all things, ſhe hates a lie.

The king of the elephants, who was a juſt and a moſt pious prince, trembled when he heard the rabbit talk of theſe things, and humbly deſired to know the ſubject of his embaſſy. The moon, replied the rabbit, has ſent me hither, to let you underſtand, that whoever is puffed up with his own grandeur, and deſpiſes her little ones, deſerves death; and that ſhe is grieved to ſee that you are not contented only to oppreſs the little ones, our peaceful and religious nation, but you have the inſolence to trouble a fountain conſecrated to her deity, where every thing is pure. Reform your manners, elſe you will be ſeverely puniſhed. And, if you will not give credit to my words, come and ſee the moon in her own fountain, and then, tremble and retire.

The king of the elephants was inwardly grieved and aſtoniſhed at theſe words, and went to the

fountain, wherein he ſaw the moon indeed, becauſe the water was clear, and the moon then ſhone very brightly. Then ſaid the rabbit to the elephant, you ſee the ſacred deity; take of the water to waſh yourſelf, and pay your adorations. The elephant very obediently took ſome of the water, but puddled the fountain with his trunk. At which the rabbit; Infidel, ſaid he, you have prophaned the fountain with your unhallowed touch; and, behold, the goddeſs is gone away in a paſſion! retire hence, therefore, I conjure you, with ſpeed, with your whole army, leſt ſome dreadful misfortune befal you. This threatening language put the king of the elephants into a trembling, and terrified him to that degree, that he preſently commanded his army to decamp, and away they all marched, never to return to the ſacred fountain of the moon again. And thus the rabbits were delivered from their enemies by the policy of one of their ſociety.

I have only recited this example, continued the raven, to inſtruct you, that you ought to make choice of a prudent and politic bird for your ſovereign, ſince by it you ſee, that art and addreſs, even in the repreſentative of a king only, can do more than force in many caſes, though the king himſelf and his whole army engaged in the enterpriſe. Chooſe, therefore, one for your king who may be able to aſſiſt you in your adverſities, and not an owl, who has neither courage nor wit. Theſe obſcene birds have nothing in them but malice, which will, one time or other, believe me, be no leſs fatal to you than the cat once was to the partridge, who deſired him to decide a difference

ſerence which ſhe had with another bird. The ſtory is this.

FABLE V.

The CAT *and the* TWO BIRDS.

SOME years ago, continued the raven, I made my neſt upon a tree, at the foot of which there frequently ſat a partridge, a fair and comely bird, well-ſhaped and good-humoured. Our neighbouring ſituation ſoon brought us acquainted with one another; and, after a ſhort knowledge of each other's talents and humour, we made a league of friendſhip together, and almoſt continually kept one another company. Some time after our firſt entering on this intimacy one with another, my friend, however, abſented herſelf, for what reaſon I know not, and ſtaid away ſo long, that I thought her dead; but my thoughts of this kind were erroneous; for, ſhe at length returned, but had the misfortune to find her habitation in poſſeſſion of another bird. The partridge pretended the houſe was hers, and would have made a forcible entry; but the bird refuſed to go out, alleging that poſſeſſion was the ſtrongeſt tenure of the law. I endeavoured ſoon after this to bring them to an accommodation; but all to no purpoſe; for, the partridge's attorney, finding ſhe had money, urged her on, and tickled her ears with a leaſe of ejectment. However, at length, the partridge, finding the law to be very tedious and very expenſive, ſaid one day to herſelf, here lives hard by, I remember, a very

devout cat; ſhe faſts every day, does nobody harm, and ſpends the nights in prayer; let us, in ſhort, ſaid ſhe to her adverſary, diſtract our brains and empty our purſes no more about law, but refer our difference to her: I know not where we ſhall find a more equitable judge. The other bird having conſented to this propoſal, they went both to this religious cat, and I followed them out of curioſity. Entering, I ſaw the cat very attentive at a long prayer, without turning either to the right or left, which put me in mind of the old proverb, that, *long prayer before people is the key of hell.* I admired the ſober hypocriſy, and had the patience to ſtay till the venerable perſonage had done. After which the partridge and his antagoniſt accoſted him with great reſpect, and requeſted him to hear their difference, and give judgement according to the uſual rules of juſtice. The cat, in his fur-gown, acting the part of a grave and formal judge, firſt heard what the ſtranger-bird had to plead for itſelf, and then addreſſing himſelf to the partridge, my pretty love, ſaid he, come you now to me and let me hear your ſtory; but, as I am old and thick of hearing, pray come near and lift up your voice, that I may not loſe a word of what you ſay. The partridge and the other bird, on this, ſeeing him ſo devout and ſanctified, both went boldly cloſe up to him; but then the hypocrite diſcovered the bottom of his ſanctity; for, he immediately fell upon them, and, in ſhort, devoured them both.

You ſee by this example, continued he, that deceitful people are never to be truſted: and my inference from all this is, have you a care of the owl,

owl, who is in truth no better than the cat. The birds, convinced that the raven ſpoke nothing but what was reaſon, never minded the owl any more; and, upon this, the owl went home, meditating how to be revenged upon the raven, againſt whom he conceived ſuch a mortal hatred, that time could never extinguiſh it.

This, ſir, proceeded Carchenas, is the true reaſon of the perpetual enmity between us and the owls. I thank you, vizir, for this ſtory, replied the monarch; and now let us conſider what meaſures we muſt take to preſerve the peace of my ſubjects, and revenge the affront I have received. To which Carchenas, making a low reverence, replied, Sir, permit me to ſpeak my mind freely, and inform your majeſty, that I am not of the ſame opinion with your other miniſters, who adviſe either war, or flight, or an ignominious peace. I diſſent from all, and would only recommend to your majeſty to take at preſent no abſolute reſolution at all, but to follow cautiouſly this excellent maxim, That, when we want ſtrength, we muſt have recourſe to artifice and ſtratagem, and endeavour to deceive the enemy, by feigning one thing and doing another. The advantage of this way of proceeding, in things of this kind, we may ſee by the following example.

FABLE

FABLE VI.

The DERVISE *and the* FOUR ROBBERS.

A Derviſe had once made a purchaſe of a fine fat ſheep, with intent to offer it up in ſacrifice; and, having tied a chord about the neck of it, was leading it to his habitation; but, as he led it along, four thieves perceived him, and had a great mind to ſteal his ſacrifice for leſs holy uſes. They dared not, however, take it away from the derviſe by force, becauſe they were too near the city, therefore they made uſe of this ſtratagem; they firſt parted company, and then accoſted the derviſe, whom they knew to be an honeſt and inoffenſive man, and one who thought of no more harm in others than he had in himſelf, as if they had come from ſeveral diſtinct parts. Said the firſt of them, who had contrived to meet him full-face, Father, whither are you leading this dog? At this inſtant the ſecond coming from another quarter, cried to him, Venerable old gentleman, I hope you have not ſo far forgot yourſelf as to have ſtolen this dog. And immediately after him the third coming up and aſking him, Whither he would go courſing with that handſome grey-hound? the poor derviſe began to doubt whether the ſheep, which he had, was a ſheep or not. But the fourth robber put him quite beſide himſelf, coming up at that inſtant, and ſaying to him, Pray, reverend father, what did this dog coſt you? The derviſe, on this, abſolutely perſuaded that four men, coming from four ſeveral places, could not all be deceived, verily

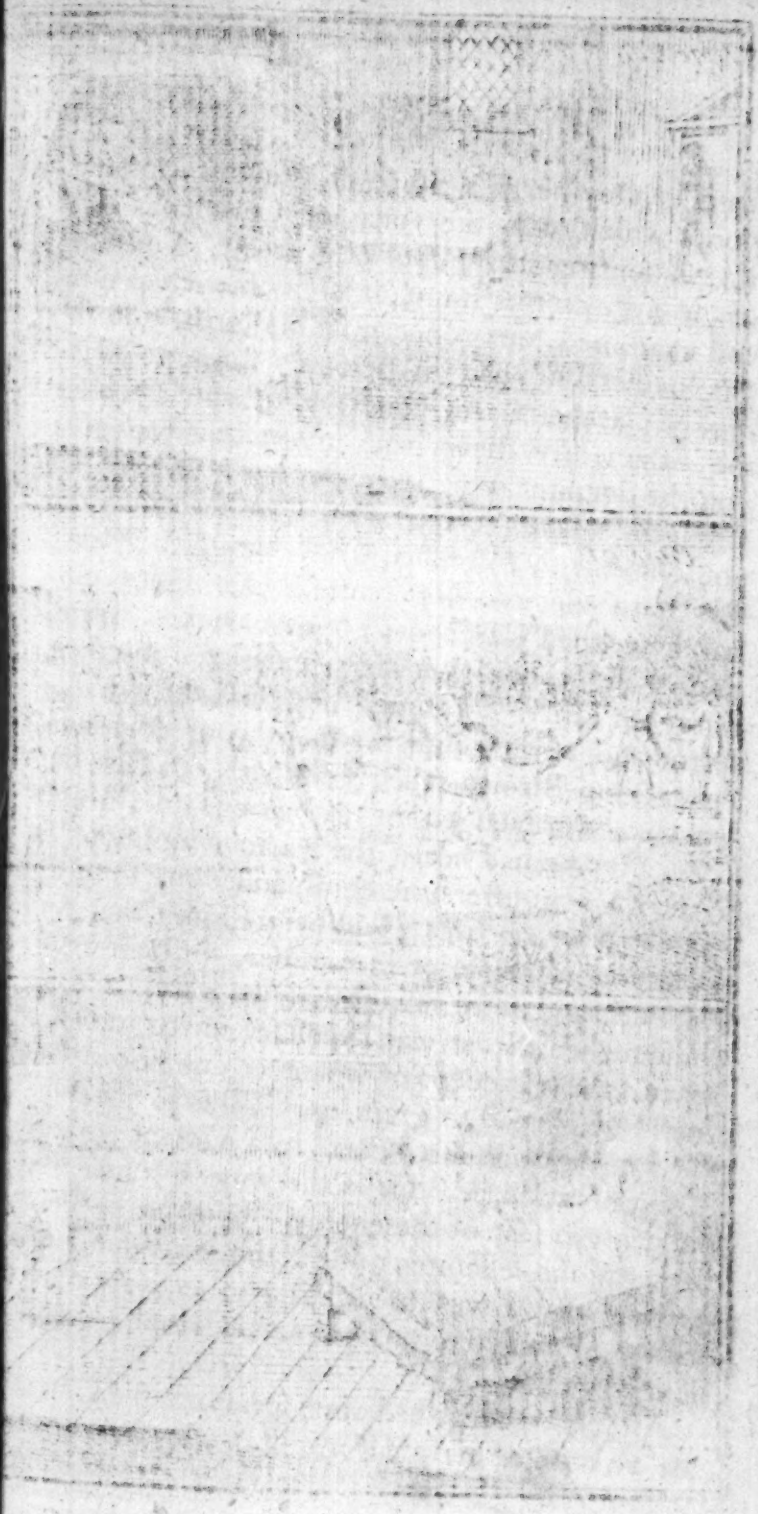
verily believed that the grafier who had ſold him the ſheep was a conjurer, and had bewitched his ſight; inſomuch that, no longer giving credit to his own eyes, he began to be firmly convinced that the ſheep he was leading was a dog; and, immediately, in full perſuaſion of it, went back to the market to demand his money of the grafier, leaving the wether with the felons, who carried it away.

Sir, ſaid Carchenas, your majeſty ſees, by this example, that what cannot be done by force muſt be atchieved by policy. You adviſe me well, ſaid the king; but now tell me by what invention ſhall we revenge ourſelve on the owls? Rely upon me, replied Carchenas, to take care of your majeſty's revenge, and ſuffer me to ſacrifice my own private eaſe to the public good. Only order my feathers to be pulled off, and leave me all over bloody under this tree, and doubt not but I will do you an acceptable ſervice. It was no ſmall grief to Birouz to give out ſuch a cruel order in regard to this excellent miniſter, however, at his own inceſſant entreaties, the thing at length was done, and the king marched away with his army to wait for Carchenas in a place where that vizir had appointed him.

In the mean time night came, and the owls, puffed up with the ſucceſs of their inſolence the night before, returned, intending now, by a bloody battle, at once to complete the deſtruction of the ravens. But they were amazed when they miſſed the enemy, whom they intended to have ſurpriſed. They ſought for the raven's army diligently from every corner, and in their ſearches

ſearches they heard a voice of grevous lamentation, which was the voice of Carchenas who was lamenting at the foot of a tree. The king of the owls on this immediately approached him, and examined him concerning his birth, and the employment he had in Birouz's court? Alas! replied Carchenas, the condition in which you ſee me ſufficiently ſhews you my inability to give you the account which you demand. I have not ſtrength, alas! to repeat it. What crime did you commit then, replied Chabahang, to deſerve this hard uſage? No crime, O mighty monarch! replied Carchenas; but the wicked ravens, upon a ſlight ſuſpicion only, have uſed me thus. After our army, continued he, was thrown into terror and affright laſt night by your bold defiance, king Birouz called a council, to ſeek out ways to be revenged of ſo heinous an affront: and, after he had heard the various opinions of ſome of his miniſters, he commanded me to ſpeak mine: at which time I laid before him, that you were not only ſuperior in number, but better diſciplined, and more valiant than we were; and by conſequence that it was neceſſary for us to deſire peace, and to accept of whatever conditions you would be pleaſed to grant us. This ſo incenſed the king againſt me, that, in a violent paſſion, Traitor, cried he, this is the way to infuſe into my army a fear of the enemy, by exalting their ſtrength and leſſening mine; and with that, ſuſpecting that I was meditating to ſeek my peace with your majeſty, he commanded that I ſhould be uſed as you ſee.

After Carchenas had done ſpeaking, the king of the owls aſked his chief miniſter what was to be done



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done with him? The only way, ſir, anſwered the miniſter is to put him out of his pain, and knock him on the head; never truſt his fair ſpeeches, for I do not believe a word he ſays. Remember the old proverb, ſir, *the more dead, the fewer enemies.* Carchenas, on this, in a lamentable tone, cried out, I beſeech you, ſir, add not to my affliction by your threatening language.

The king of the owls, who could not chooſe but compaſſionate Carchenas, now bid the ſecond miniſter ſpeak; who was not of the firſt vizir's opinion. Sir, ſaid he, I would not adviſe your majeſty to put this perſon to death. Kings ought to aſſiſt the weak, and ſuccour thoſe that throw themſelves into their protection. Beſides, continued he, ſometimes there may be great advantage made of an enemy's ſervice, according to the ſtory of a certain merchant, which, with permiſſion, I will relate to your majeſty.

FABLE VII.

The MERCHANT, *his* WIFE, *and the* ROBBER.

THERE was once, continued the miniſter, a certain merchant, very rich, but homely, and very deformed in his perſon, who had married a very fair and virtuous wife. He loved her paſſionately; but, on the other hand, ſhe hated him; inſomuch that, not being able to endure

dure him, ſhe lay by herſelf in a ſeparate bed in the ſame chamber.

It happened, ſoon after they were married, that a thief one night broke into the houſe, and came into the chamber. The huſband was at this time aſleep; but the wife, being awake, and perceiving the thief, was in ſuch a terrible fright, that ſhe ran to her huſband, and caught him faſt in her arms. The huſband, waking, was tranſported with joy to ſee the delight of his life claſping him in her embraces. Bleſs me! cried he, to what am I obliged for this extraordinary happineſs? I wiſh I knew the perſon to whom I owe it, that I might return him thanks. Hardly had he uttered the words, when the thief appeared, and he ſoon gueſſed the whole occaſion. Oh! cried the merchant, the moſt welcome perſon in the world; take whatever thou thinkeſt fitting, I cannot reward thee ſufficiently for the good ſervice thou haſt done me.

By this example we may ſee that our enemies may ſometimes be ſerviceable to us, in obtaining thoſe things which we have ſought in vain to enjoy by the help of our friends. So that, ſince this raven may prove beneficial to us, we ought, I am of opinion, to preſerve his life.

The king, on this miniſter's ending his ſpeech, aſked a third what he thought; who delivered his opinion in theſe words. Sir, ſaid he, ſo far from putting this raven to death, you ought to careſs him, and engage him by your favours to do you ſome important ſervice. The wiſe always endeavour to oblige ſome of their enemies, in order to ſet up a faction againſt the reſt, and

then make advantage of their diviſions. The quarrel, which the devil once had with the thief, was the reaſon that neither the one nor the other could hurt a very virtuous derviſe, according to the enſuing fable.

FABLE VIII.

The DERVISE, *the* THIEF, *and the* DEVIL.

IN the parts adjoining to Babylon, continued the third miniſter, there was once a certain derviſe, who lived like a true ſervant of heaven: he ſubſiſted only upon ſuch alms as he received; and, as for other things, gave himſelf up wholly to providence, without troubling his mind with the intrigues of this world.

One of the friends of this derviſe, one day, ſent him a fat ox; which a thief ſeeing as it was led to his lodging, reſolved to have it whatever it coſt him. With this intent he ſet forward for the derviſe's habitation; but, as he went on, he met the devil in the ſhape of a plain-dreſſed man, and, ſuſpecting by his countenance that he was one of his own ſtamp, he immediately aſked him who he was and whither he was going? The ſtranger, on this, made a ſhort anſwer to his demand, ſaying, I am the devil, who have taken human ſhape upon me, and I am going to this cave, with intent to kill the derviſe that lives there; becauſe his example does me a world of miſchief, by making ſeveral wicked people turn honeſt and good men: I intend, therefore, to put him out of the way, and then hope to ſucceed

better

better in my buſineſs than I have done of late, elſe I aſſure you we ſhall ſoon want people in my dominions. Mr. Satan, anſwered the thief, I am your moſt obedient humble ſervant; I aſſure you I am one you have no reaſon to complain about, for I am a notorious robber, and am going to the ſame place whither you are bent, to ſteal a fat ox, that was, a few hours ago, given to the derviſe that you deſign to kill. My good friend, quoth the devil, I am heartily glad I have met you, and rejoice that we are both of the ſame humour, and that both of us deſign to do this abominable derviſe a miſchief. Go on and proſper, continued the devil, and know, when you rob ſuch people as theſe, you do me a doubly-acceptable ſervice.

In the midſt of this diſcourſe they came both to the derviſe's habitation; night was already well advanced; and the good man had ſaid his uſual prayers, and was gone to bed. And now the thief and the devil were both preparing to put their deſigns in execution; when the thief ſaid to himſelf, the devil in going to kill this man will certainly make him cry out, and raiſe the neighbourhood, which will hinder me from ſtealing the ox. The devil, on the other hand, reaſoned with himſelf after this manner: If the thief goes to ſteal the ox before I have executed my deſign, the noiſe he will make in breaking open the door will awaken the derviſe, and ſet him on his guard. Therefore ſaid the devil to the thief, let me firſt kill the derviſe, and then thou mayeſt ſteal the ox at thy own leiſure; no, ſaid the thief, the better way will be for you to ſtay till I have ſtolen the ox, and then

then do you murder the man. But, both refuſing to give way the one to the other, they quarrelled firſt, and from words they fell to downright fiſty-cuffs. At which ſport the devil proving the ſtronger of the two, the thief called out to the derviſe, Awake, man, ariſe, here is the devil come to murder you. And, on this, the devil, perceiving himſelf diſcovered, cried out, Thieves, thieves, look to your ox, derviſe. The good man, quickly waking at the noiſe, called in the neighbours, whoſe preſence conſtrained the thief and the devil to betake themſelves to their heels: and the poor derviſe ſaved both his life and his ox.

The chief miniſter, having heard this fable, falling into a very great paſſion, ſaid to the king, Liſten not, O ſacred ſir, I beſeech you, to theſe idle ſtories: if you give way to what they would inſinuate, believe me, you will ſuffer yourſelf to be deceived by this raven, not leſs than the joiner was deceived by his wife. What is that ſtory? replied Chabahang, go on and relate it to me.

FABLE IX.

The JOINER *and his* WIFE.

IN the city of Guaſchalla, ſir, continued the miniſter then, there once lived a joiner, who was very ſkilful in his art, and the huſband of a wife ſo beautiful, that the ſun ſeemed to borrow his brightneſs from her eyes; and ſhe was ſo paſſionately

ſionately beloved by her huſband, that he was almoſt out of his wits when he was conſtrained to be abſent but for a moment from her. This fine lady, on her part, was ſo crafty, that ſhe had found the way to make her huſband believe ſhe loved him as dearly as he did her, and had no pleaſure but in his company, though at the ſame time ſhe had ſeveral gallants that were not unacceptable to her. Among the reſt there was a neighbour of hers, a young man, well ſhaped, and with a good face, who had won her affection to that degree that ſhe began to care for none of the reſt. Upon which they became ſo jealous of him, that, deſpairing of any good luck for themſelves, in revenge, they gave the joiner notice of his familiarity with his wife. The honeſt huſband, however, was unwilling to believe any thing, unleſs he were well aſſured; and, therefore, that he might be certain of a truth which he was yet afraid to know, he pretended one day that he was to go a ſmall journey; and, taking ſome proviſions with him, told his wife that it was true he ſhould not go very far, but his buſineſs he was afraid would keep him out two or three days; and, that it would be a great trouble to him to want her company ſo long; but that he muſt endeavour to ſupport himſelf under it with the thoughts of her goodneſs. His wife paid him in the ſame coin, bemoaning the tedioufneſs of his abſence, and ſhedding an April ſhower of tears rather for joy than grief. The lady ſoon got every thing ready for her huſband's departure; and he, the better to diſſemble the matter, bid her be ſure to keep the doors faſt for fear of thieves. She, on the other ſide, promiſed to be very

very careful of every thing, and ſtill put on a ſhow of the deepeſt melancholy, for grief that he was to leave her. Her huſband's back was no ſooner turned, however, but ſhe gave notice to her gallant to come to her, who kept his time to a minute: in ſhort, he was there before the joiner was well gone, and a world of happineſs they were fondly promiſing themſelves. But, while they were dallying together, the joiner returned home, entered without being ſeen, and clapt himſelf into a corner to ſee how things went.

The gallant now, every moment, moſt eagerly careſſed his miſtreſs, who admitted his fondneſſes with delight. In fine, they ſupped together, and then made themſelves ready to go to bed.

The joiner, who, till then, had ſeen nothing that could perfectly convince him of his ſhame, ſtole ſoftly toward the bed, intending to take them in the act; but his wife, having now luckily obſerved him, whiſpered her lover in the ear that he ſhould aſk her which ſhe loved beſt, him or her huſband. Preſently her gallant, with a loud voice, Do not you love me, my dear, cried he, much better than your huſband? Why do you aſk me ſo fooliſh a queſtion? anſwered the wife: know you not that women, when they ſeem to ſhew any friendſhip to any other man but their huſbands, only do it to ſatisfy their pleaſure; and, when they are ſatisfied, never think of their pretended lover more? for my part, I aſſure you I idolize my huſband, I wear him always in my heart; and, in my opinion, indeed, that woman is unworthy to live, that loves not her huſband better than herſelf.

Theſe words were ſome kind of cordial to the joiner's ſpirits, who began now to blame himſelf for the bad opinion he had juſt before entertained of his wife; ſaying to himſelf, the fault which ſhe now commits muſt be imputed to my abſence and the frailty of her ſex: the chaſteſt perſon in the world ſins either in deed or intention; and therefore, ſince ſhe loves me ſo well, I cannot but pardon her offence, nor will I be ſo cruel to deprive her of a moment of her pleaſure. After he had made theſe reflections, the courteous ſpouſe retired to his corner, and let the two lovers wanton together all the reſt of the night, which they did not without ſome fear on the lady's ſide, who, when ſhe ſaw no more of her huſband, thought her eyes had deceived her, and ventured to bed, but was not, however, without ſome panics.

After a night thus ſpent, the lover, early in the morning, aroſe and departed, and the wife lay in bed counterfeiting herſelf aſleep. When the huſband, going to bed in his turn, fell to kiſſing and careſſing her; and the wife, opening her eyes and diſſembling aſtoniſhment, Laud! my dear heart, ſaid ſhe to her huſband, how long have you been returned? Why, I have been returned ever ſince laſt night, replied the joiner, but I was unwilling to diſturb the young man that lay with you, becauſe I perceived that you had me in your mind all the while you received his careſſes, which you would never have admitted but that you thought me abſent. Upon theſe kind words, the wife, frankly and with a ſeeming openneſs of heart, confeſſed her fault, and begged him never to be abſent again.

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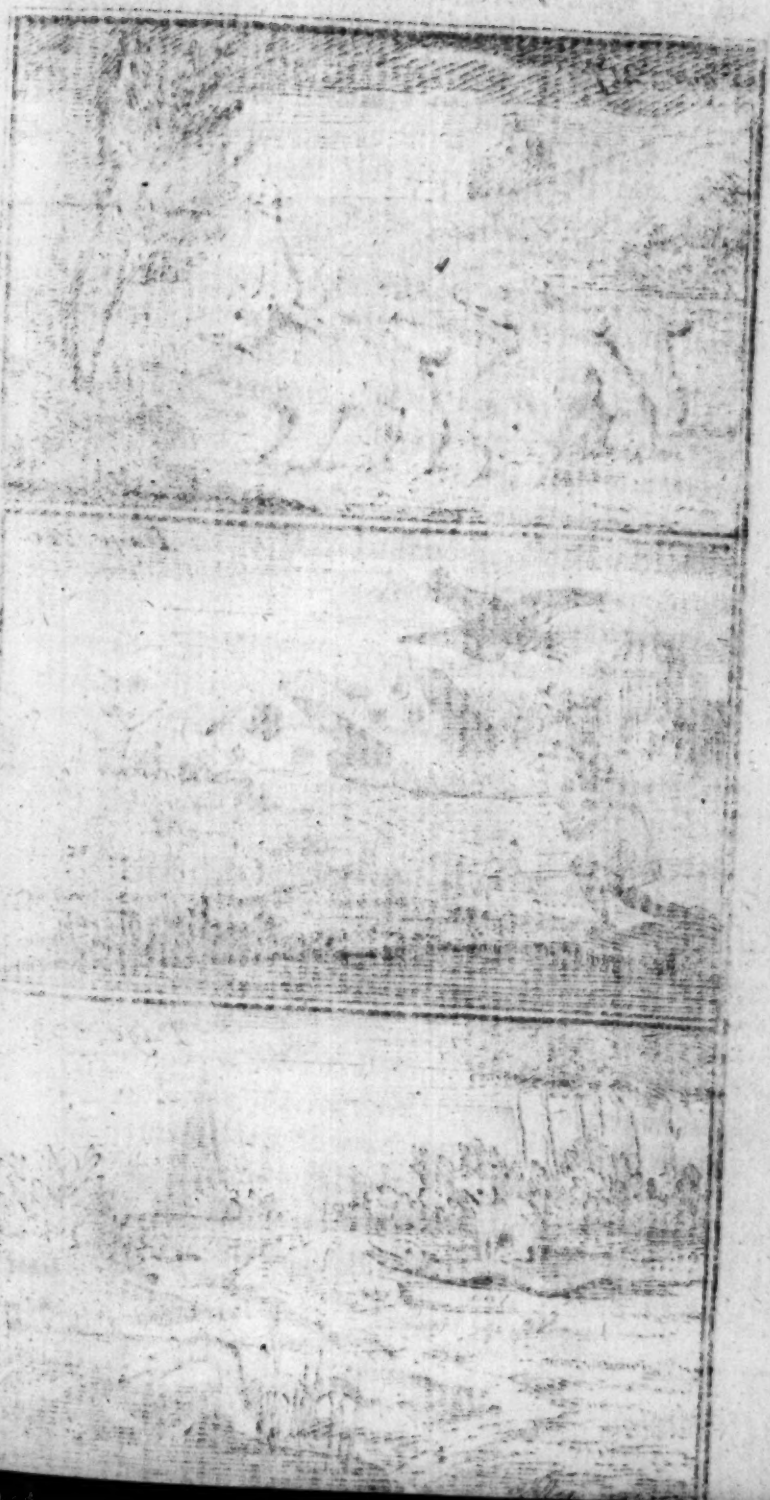

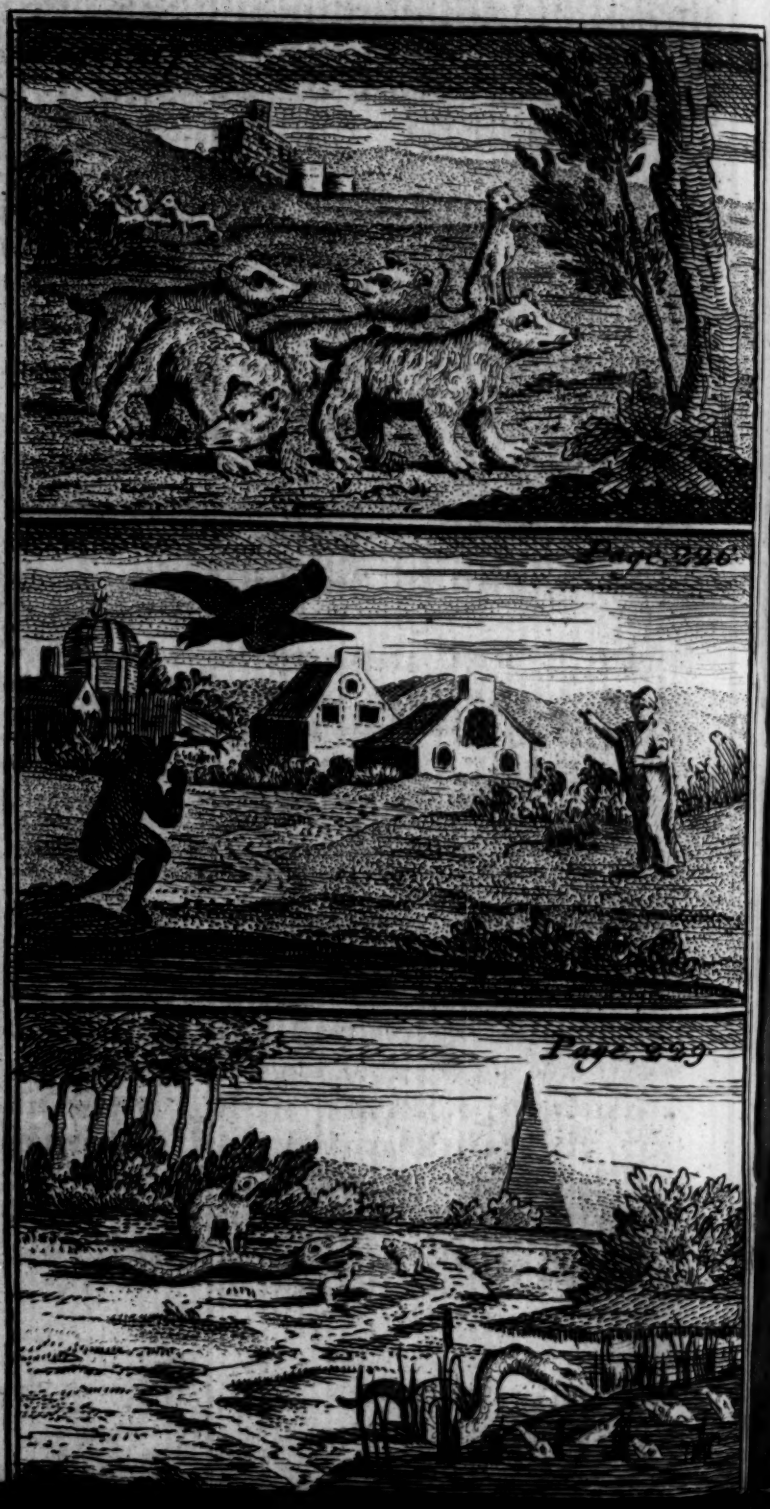
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This example inſtructs us, ſir, that we are not to be lulled aſleep with fair words. Enemies, when they cannot attain their ends by force, commonly have recourſe to artifices, and humble themſelves to deceive us. Here Carchenas cried out, Oh! you that are ſo zealous for my death, why do you not put an end at once to my days, but talk ſo many things to no purpoſe to increaſe my miſery? what probability is there of perfidiouſneſs in a perſon ſo wounded as I am? what madman would ſuffer ſo much torment to do good to another? It is in that very thing, replied the vizīr, that thy ſubtilty conſiſts. The ſweetneſs of revenge, which thou art meditating, makes thee patiently ſwallow the bitterneſs of thy pains. Thou wouldſt fain make thyſelf as famous as the monkey that ſacrificed his life to the ſafety of his country. I moſt humbly entreat the king to to hear the ſtory.

FABLE X.

The MONKEYS *and the* BEARS.

A Great number of monkeys once, continued he, lived in a country well ſtored with all manner of fruit, and very delightful. It happened one day a bear travelling that way by accident, and conſidering the beauty of the reſidence, and the ſweet lives the monkeys led, ſaid to himſelf, it is not juſt or reaſonable that theſe little animals ſhould live ſo happy, while I am forced to run through foreſts and mountains in

 ſearch

search of food. Full of indignation at this difference of fortune, he ran immediately among the apes, and killed some of them for very madness: but they all fell upon him; and, in regard they were very numerous, they soon made him all over wounds, so that he had much ado to make his escape.

Thus punished for his rashness, he made what haste he could to escape, and at length recovered a mountain within hearing of some of his comrades; and no sooner saw himself there, but he set up a loud roaring, that a great number of bears immediately came about him, to whom he recounted what had befallen him. When they had heard the story out, instead of the emotions he expected to have found in them, they all laughed at him: Thou art a most wretched coward, cried they, to suffer thyself to be beaten by those little animals. This is true, indeed, replied a leading bear, but, however, this affront is not to be endured; it must be revenged for the honour of our nation. On this they soon concerted proper measures to annoy the enemy; and, towards the beginning of the night, descended all from the mountain, and fell pell-mell upon the monkeys, who were dreaming of nothing less than of such an invasion; in short, they were all retired to their rest, when they were surrounded by the bears, who killed a great number, the rest escaping in disorder. After this exploit, the bears were so taken with this habitation, that they made choice of it for the place of their own settled abode. They set up, for their king, the bear that had been so ill handled by the monkeys; and, after that, fell to banquet upon the provisions

proviſions which the monkeys had heaped together in their magazines.

The next morning, by break of the day, the king of the monkeys (who knew nothing of this fatal calamity, for he had been hunting for two days together) met ſeveral monkeys maimed, who gave him an account of what had paſſed the day before. The king, when he heard the doleful news, immediately began to weep and lament the vaſt treaſure he had loſt, accuſing heaven of injuſtice, and fortune of inconſtancy. In the midſt of all his indignation and ſorrow, his ſubjects alſo preſſed him to take his revenge; ſo that the poor king knew not which way to turn himſelf. Now, among the monkeys, that at that time attended on this monarch, there was one called Maimon, who was one of the moſt crafty and moſt learned in the court, and was the king's chief favourite. This poor creature, ſeeing his maſter ſad, and his companions in conſternation, ſtood up, and addreſſing himſelf to the king: Perſons of wit and diſcretion, ſaid he, never abandon themſelves to deſpair, which is a tree that bears very bad fruit; but patience, on the contrary, ſupplies us with a thouſand inventions to rid ourſelves from the intanglements of trouble and adverſity.

The king, whom this diſcourſe had rendered much more eaſy in his mind, turning to Maimon, on this, ſaid, But how ſhall we do, vizir, to bring ourſelves off with honour from this ignominious misfortune? Maimon beſought his majeſty, on this, to allow him private audience; and, after he had obtained it, he ſpoke to this effect.

Sir, ſaid he, I conjure you, by the dear hopes of a great revenge, to hear me out with patience. My heart is as much diſtracted, O my ſacred maſter, for my private, if it be poſſible, as for the public, misfortune: my wife and children have been maſſacred by theſe tyrants. Imagine, then, my grief to ſee myſelf deprived for ever of thoſe ſweets, which I enjoyed in the ſociety of my family: and hear me with patience, and full belief, when I aſſure you I have reſolved to die, that I may put an end to my ſorrows: but my death ſhall not be idle; no, I will find means to make it prove fatal to my royal maſter's enemies. O Maimon, ſaid the king, conſider, we never deſire to be revenged of our enemies but with intent to procure to ourſelves repoſe or ſatisfaction of mind; but, when you are dead, what ſignifies it to you whether the world be at war or in peace? Sir, replied Maimon, in the condition I am in, life being inſupportable to me, I ſacrifice it with delight to the happineſs of my companions. All the favour I beg of your majeſty is, only with gratitude and compaſſion to remember my generoſity when you ſhall be re-eſtabliſhed in your dominions. What I have farther to aſk of you is this, that you will immediately command my ears to be torn from my head, my teeth to be pulled out, and my feet to be cut off; and then let me be left for the night in a corner of the foreſt where we were lodged; then retire you, ſir, with the remainder of your ſubjects, and remove two days journey hence, and, on the third, you may return to your palace; for, you ſhall hear no more of your enemies; and may you for

ever

ever reap the bleſſings my death intends you. The king, though with great grief, cauſed Maimon's deſires to be executed, and left him in the wood, where all night he made the moſt doleful lamentations that ever miſery uttered.

When day ſhone out, the king of the bears, who had all night long heard Maimon's outcries, advanced to ſee what miſerable creature had made the noiſe; and, beholding the poor monkey in that condition, he was moved with compaſſion, notwithſtanding his mercileſs humour, and aſked him who he was, and who had uſed him after that barbarous manner? Maimon, judging by all appearances that he was the king of the bears that ſpoke to him, after he had reſpectfully ſaluted him, expreſſed himſelf in the following words: Sir, ſaid he, I am the king of the monkeys chief miniſter; I went, ſome days ago, hunting with him, and at our return, underſtanding the ravages which your majeſty's ſoldiers had committed in our houſes, he took me aſide, and aſked me what was his beſt courſe to take at ſuch a juncture? I anſwered him, without any heſitation, that we ought to put ourſelves under your protection, that we might live at eaſe, and unmoleſted. The king, my maſter, then talked many ridiculous things of your majeſty, which was the reaſon that I took the boldneſs to tell him, that you were a moſt renowned prince, and, beyond all compariſon, more potent than he; which audaciouſneſs of mine incenſed him to that degree, that immediately he commanded me to be thus mangled, as you ſee me.

Maimon had no ſooner concluded his relation, but he let fall ſuch a ſhower of tears, that the

king of the bears was mollified alſo, and could not forbear weaping himſelf. When this was a little over, he aſked Maimon, where the monkeys were. In a deſart called Mardazmay, anſwered he, where they are raiſing a prodigious army, the whole place, for a thouſand leagues extent, being inhabited by no other creatures but monkeys; and there is no queſtion to me made but they will be with you in a very ſhort time. The king of the bears, not a little terrified at the news, aſked Maimon, whom he thought ſufficiently exaſperated againſt the monkey-government to make him his aſſured friend, what courſe he ſhould take to ſecure himſelf from the enterpriſes of the monkeys. Face them boldly, replied Maimon, your majeſty need not fear them; were not my legs broke, I would undertake with one ſingle troop of your forces to deſtroy forty thouſand of them. You adviſe me well, ſaid the king, and, with your help, I doubt not but I ſhall deſtroy them. There is no queſtion but you know all the avenues to their camp. You will oblige us for ever, would you but conduct us thither; and be aſſured we will revenge the barbarity committed upon your perſon. That, alas! is impoſſible, replied Maimon, becauſe I can neither go nor ſtand. There is a remedy for every thing, anſwered the king, and I will find an invention to carry you; and, at the ſame time, he gave orders to his army to be in readineſs to march, and to put themſelves into a condition to fight. They all readily obeyed the orders, and tied Maimon, who was to be their guide, upon the head of one of the biggeſt bears.

Maimon

Maimon now gloried in his mind that he had it in his power to revenge all that himſelf and his country had ſuffered. And, in order to it, conducted them into the deſart of Mardazmay, where there blew a poiſonous wind, and where the heat was ſo vehement, that no creature could live an hour in it. Now, when the bears were entered into the borders of this dangerous deſart, Maimon, to engage them farther into it, Come, ſaid he, let us make haſte and ſurpriſe theſe accurſed wretches before day. With ſuch exhortations he kept them on the march all night; but, the next day, they were aſtoniſhed to find themſelves in ſo diſmal a place. They not only did not ſee ſo much as the likeneſs of a monkey, but they perceived that the ſun had ſo heated the air, that the very birds that flew over the deſart fell down, as it were, roaſted to death; and the ſand was ſo burning hot, that the bears feet were all burned to the bones. The king, on this, cried out to Maimon, into what a deſart haſt thou brought us? and what fierce whirlwinds are theſe which I ſee coming towards us? On this the monkey, finding they were all too far advanced for the leaſt poſſibility of getting back, and therefore ſure to periſh, ſpoke boldly; and, in anſwer to the king of the bears, Tyrant, ſaid he, know that we are in the deſart of death; the whirlwind that approaches us is death itſelf, which comes in a moment to puniſh thee for all thy cruelties. And, while he was thus ſpeaking, the fiery whirlwind came and ſwept them all away.

Two days after this, the king of the monkeys returned to his palace, as Maimon foretold him; and,

and, finding all his enemies gone, continued a long reign in peace over his ſubjects.

Your majeſty, purſued the vizir, ſees, by this example, that there is no truſting to the alluring words of an enemy. And, permit me to add, that he ought to periſh that ſeeks the deſtruction of others. This diſcourſe, continued ſo poſitively, put the king of the owls in a paſſion, inſomuch, that he cried to the chief miniſter, Why all this ſtir to hinder this poor miſerable creature from the proof of my clemency? and, at the ſame time, commanded his ſurgeons to dreſs Carchenas, and to take particular care of him. You do not conſider, added the king, that yourſelf may one time fall into as great afflictions as have now befallen him.

Carchenas was now dreſſed, and taken care of, by the king's own ſurgeon, who ſoon recovered him from his wounds. And, when he was able to ſtir about, he behaved himſelf ſo well, that, in a little time, he won the love of all the court. The king of the owls confided abſolutely in him, and began to do nothing without firſt conſulting him. One day, Carchenas, addreſſing himſelf to the king; Sir, ſaid he, the king of the ravens has abuſed me ſo unjuſtly, that I ſhall never die ſatisfied unleſs I have firſt gratified my revenge. I have been a long time endeavouring to contrive the means, but find, as the reſult of all my ſtudies about it, that I never can compaſs it ſafely nor abſolutely, ſo long as I wear the ſhape of a raven. I have heard, I remember, perſons of learning and experience ſay, that he who has been ill

uſed

uſed by a tyrant, if he make any wiſh by way of revenge, muſt, if he would have it ſucceed, throw himſelf into the fire; for that, while he continues there, all his wiſhes will be heard. For this reaſon I beſeech your majeſty that I may be thrown into the fire, to the end that, in the middle of the flames, I may beg of heaven to change me into an owl: perhaps heaven will hear my prayer, and then, I doubt not, but I ſhall be able to revenge myſelf upon the enemy.

The chief miniſter, that had always ſpoken againſt Carchenas, was then in the aſſembly, and, hearing this inſinuating ſpeech, O traitor, cried he, whither tends all this ſuperfluous language? Now, do I full well know that thou art weaving miſchief, though I cannot divine of what kind it will be; but the event, I know, will ſhew it. Sir, added he, turning to the king, careſs this wicked fellow as long as you pleaſe, he will never change his nature. Does not your majeſty remember that the mouſe was once metamorphoſed into a maid; and yet ſhe could not forbear wiſhing to have a rat for her huſband. You love fables dearly, vizir, ſaid the king to him, and I will indulge you in your pleaſure, and hear this willingly; but I will not promiſe you to be a pin the better for it.

FABLE

FABLE XI.

The MOUSE *that was changed into a* LITTLE GIRL.

A Perſon of quality, continued the vizir, once, walking by the ſide of a fountain, ſaw a very beautiful little mouſe fall at his feet from the bill of a raven, who held it a little too careleſsly. The gentleman, out of pity, and pleaſed with its beauty, took it up, and carried it home; but, fearing it ſhould cauſe diſorder in the family, as the women are generally not very fond of theſe animals, he prayed to heaven to change it into a maid. The prayer came from the mouth of a perſon of ſo much piety and goodneſs, that it was heard; and what he requeſted was preſently done; ſo that, inſtead of a mouſe, on a ſudden he ſaw before him a very pretty little girl, whom he afterwards bred up. Some years after, the good man ſeeing his foſter-child big enough to be married, Chooſe out, ſaid he to her, in the whole extent of this country, the creature that pleaſes thee beſt, and I will make him thy huſband; for I can give thee a fortune which will make any body glad to offer his ſervice to thee. If I may chooſe, ſir, for myſelf, in ſo important an affair, replied the maid, let me acknowledge to you that I am very ambitious. I would, continued ſhe, have a huſband ſo ſtrong, that he ſhould never be vanquiſhed. That muſt needs be the ſun, replied the old gentleman; it is a ſtrange

deſire,

deſire, child; but, however, thou ſhalt not want my beſt offices in it: and, therefore, the next morning, ſaid he to the ſun, my daughter deſires an invincible huſband, will you marry her? Alas! anſwered the ſun, call not me invincible, yonder cloud enfeebles my beams; addreſs yourſelf to that. The good man, on this, turned and made his compliment to the cloud. Alas! ſaid the cloud, the wind drives me as it pleaſes. The old gentleman, nothing diſcouraged, deſired the wind to marry his daughter. But the wind, laying before him that his ſtrength was ſtopped by ſuch a mountain, he addreſſed himſelf to the mountain. O ſir, ſaid the mountain, the rat is ſtronger than I, for he pierces me in every ſide, and eats into my very bowels; whereupon the old gentleman, in great ſorrow of heart, went at length to the rat, who liked very well the propoſal, and immediately conſented to marry his daughter, ſaying, withal, that he had been a long time ſeeking out for a wife. The old gentleman, on this, returning home, aſked his daughter whether ſhe would be contented to marry a rat? Now he expected that ſhe would have abhorred the thoughts of ſuch a marriage; but was amazed to ſee her out of patience to be united to this precious huſband. Thereupon, the old man, with great ſorrow, cried out, Nothing, I find, can alter nature. In fine he went to his prayers again, and deſired of heaven, that it would again turn his daughter into a mouſe, as ſhe was before; which it accordingly did, and put an end to his care.

The king of the owls heard this, and whatever elſe the vizir had to ſay, with great patience; but, attributing all the remonſtrances to his jealouſy of the raven, took little notice of them. In the mean time, Carchenas, who was all this time a courtier, and the principal favourite of the king, had an opportunity to obſerve all the comings and goings-out of the owls, and whatever elſe it might be of ſervice to his country to know: and, when he had perfectly informed himſelf of every thing, he fairly left them, and returned to the ravens. On his arrival in the raven camp, he gave the king, his maſter, an account of every thing that had paſſed, and ſaid, Now, ſir, is the time for us to be revenged of our enemies; and what I have ſeen among them teaches me how it may be effected. In a certain mountain, that I know of, and can in a day's march lead you to, there is a cave where all the nation of the owls meet every day. Now, as this mountain is environed with wood, your majeſty needs no more but to command your army to carry a great quantity of that wood to the mouth of the cave. I will be ready at hand to kindle the wood, and then let all the ravens flutter round about to blow the fire into a flame: by this means ſuch owls as ſhall adventure out will be burned in the flames, and ſuch as ſtay within ſhall be ſmothered; and ſo ſhall your majeſty be delivered at once from all your enemies.

The king highly approved the raven's counſel, adored his courage and addreſs in his adventurous enterprize, by which he had learned this; and, ordering his whole army to ſet forward

ward, they did as Carchenas had contrived, and, by that means, deſtroyed at one inſtant all the owls of the neighbouring nation.

By this example we may ſee, that ſometimes ſubmiſſion to an enemy is requiſite for the eluding of their wicked deſigns: of which the fable that follows is yet a farther proof.

FABLE XII.

The SERPENT *and the* FROGS.

A Certain ſerpent once became old and feeble and no longer able to hunt abroad for his food. In this unfortunate condition, long he bewailed in ſolitude the infirmities of age, and wiſhed in vain for the ſtrength of his youthful years. Hunger, at length, however, taught him, inſtead of his lamentations, a ſtratagem to get his livelihood. He went ſlowly on to the brink of a ditch, in the which there lived an infinite number of frogs, that had juſt then elected a king to rule over them. Arrived at this ſcene of delight, the wily ſerpent ſeemed to be very ſad, and extremely ſick; upon which a frog popped up his head, and aſked him what he ailed? I am ready to ſtarve, anſwered the ſerpent; formerly I lived upon the creatures of your ſpecies which I was able to take, but now I am ſo unfortunate, that I cannot catch any thing to ſubſiſt on. The frog,

on this account, went and informed the king of the ſerpent's condition, and his anſwer to the queſtion he aſked him. Upon which report, the king went himſelf to the place to look upon the ſerpent; who ſeeing him, Sir, ſaid he, one day, as I was going to ſnap a frog by the foot, he got from me, and fled before me to a certain derviſe's apartment, and there entered into a dark chamber, in which there lay a little infant aſleep. At the ſame time I alſo entered, in purſuit of my game, and, feeling the child's foot, which I took for the frog, I bit it in ſuch a venomous manner, that the infant immediately died. The derviſe, on this, provoked by my boldneſs, purſued me with all his might; but, not being able to overtake me, he fell upon his knees, and begged of heaven, for the puniſhment of my crime, that I might never be able to catch frogs more, that I might periſh with hunger, unleſs their king gave me one or two in charity; and, laſtly, he added to his wiſhes, that I might be their ſlave and obey them. Theſe prayers of the derviſe, continued the ſerpent, were heard, and I am now come, ſince it is the will of heaven, to ſubmit myſelf to your laws, and obey your orders as long as I live.

The king of the frogs received his ſubmiſſive enemy, with an acceptance of his ſervices; but, at the ſame time, it was with great diſdain and ſwelling pride, that he told him, with a haughty taunt, that he would not diſobey the heavens, but would make uſe of his ſervice: and, accordingly, the ſerpent got into employment, and, for ſome days, carried the king upon his back: but, at length,

Moſt

Moſt potent monarch, ſaid he, if you intend that I ſhould ſerve you long, you muſt feed me, elſe I ſhall ſtarve to death. Thou ſayeſt very true, honeſt ſerpent, replied the king of the frogs, henceforward I allow thee to ſwallow two of my ſubjects a day for thy ſubſiſtence. And this was all he had to wiſh for. Thus the ſerpent, by ſubmitting to his enemy, ſecured to himſelf, at his coſt, a comfortable ſubſiſtence during the remainder of his life.

To conclude, moſt ſacred ſir, ſaid Pilpay, your majeſty ſees, by theſe examples, that patience is a noble virtue, and that it greatly conduces to bring about vaſt deſigns. The wiſe men of old, ſir, had ſufficient reaſon to ſay, that prudence goes beyond ſtrength: and your majeſty may ſee, by what I have related, that a man, by his wit, may often redeem himſelf out of danger. But your majeſty is alſo to remember, that theſe examples often inform us, that we are never to truſt an enemy, whatever proteſtations of friendſhip he makes; for, in ſpite of all the fair ſpeeches in the world, we ought to know that a raven will be a raven ſtill. *True friends* only are, therefore, to be relied upon; and the converſation and familiarity of ſuch alone can be truly beneficial to us.

THE END.

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